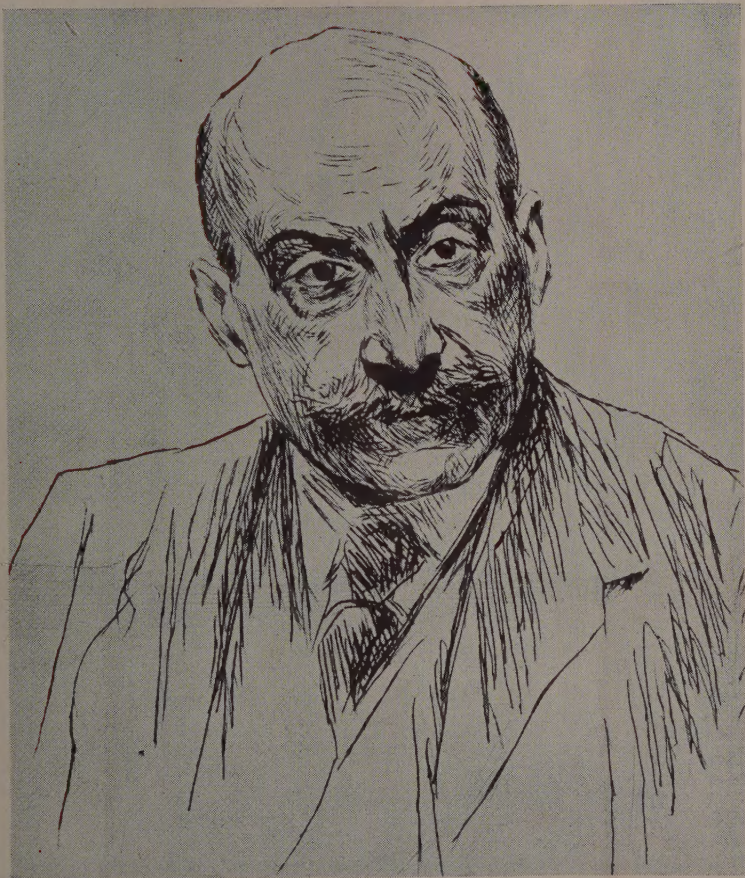


B'NAI B'RITH *National Jewish Monthly*

VOL. 49

MARCH, 1935

No. 6



MAX LIEBERMANN

Dean of German artists, who died Feb. 10 at the age of 87 at his home in Berlin. For many years President Emeritus of the Prussian Academy of Art, he was forced to resign when the Nazis came to power, and his works were forbidden exhibition in Germany. (See page 203.)

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The National Jewish Monthly

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Eastern Advertising Representative: Harriett Mooney Levy, Room 2226,
521 Fifth Ave., New York City. Tel.: Murray Hill 2-0591

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VOLUME 49

MARCH, 1935

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EDITORIAL COMMENT

Pain Embraces Moses Maimonides

MOSES MAIMONIDES had been dead 288 years when the expulsion from Spain was decreed. He was a native of Spain, born in Cordova on March 30, 1135 (just 800 years ago); had migrated to Fez in Morocco where his literary career as a religious philosopher began; had settled in Cairo and become physician to the Sultan; had come at length to his grave in Tiberias, the most venerated of men. Posterity has said of him, "From Moses unto Moses there arose not one like Moses."

When the 288 years after Maimonides had passed, Ferdinand and Isabella of Spain resolved they had had enough of Jews and ordered all Jews out of the land, save those who accepted conversion.

More than 400 years Jews were represented in Spain only by vestigial remains known as Marranos who, with little knowledge of why they were doing it practiced, in corrupted form, some of the Jewish rites that their converted ancestors had secretly handed down to them.

But history gets sardonic revenge and Republican Spain this month is celebrating the 800th anniversary of the birth of its native son, the great Jew, Moses Maimonides.

"Moses Maimonides," says Spain proudly, "was one of us," and takes steps to make known to its youth the greatness of his life and works. Particularly, Cordova, the city of his birth, is making an educational feast of his birthday. Prizes are being offered for essays on Maimonides as Philosopher, "Maimonides the Physician," "The Life of Maimonides." A monument to him is to be erected. In all the larger cities of Spain memorial meetings will be held on March 30 in order that to all the people it may be made known what Moses Maimonides gave to the glory of Spain.

The names of Ferdinand and Isabella (who expelled the Jews) have become no more than interesting

names for Spanish children to read about in their history books; but with veneration Spain remembers this Jew even after 800 years.

Thus history from time to time illuminates the sorrowful record with satiric jokes for the enjoyment of Jews.

* * *

The Day a Jew May Laugh Well

PURIM is a day for philosophical chuckling and one of the anodynes we have for our pain.

A Hitler hurts and it's already two years since that pain began to afflict us. And how much longer must we suffer? Is there no end?

Well, there is always an end of pain. Purim tells us that. Purim tells us there is moral justice that in the end upsets the wicked and puts the righteous back in their place.

Purim says: "Do you not remember Haman? He was another Hitler. And if this Hitler makes to destroy Jews by economic strangulation, that one plotted to do likewise by the sword. And we came safely through that time and by the mercy of God we shall come safely through this.

"This is but one of our many pains and we who have suffered so many pains should know by now to be courageous. The pain that Haman gave is no more than a story that is told and in no distant time even today's pain will be a tale to tell the children."

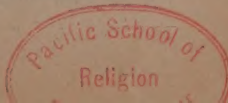
Of old there was a custom by which this was dramatized. Upon the soles of their shoes Jews wrote the name of Haman with chalk. Then with Haman underfoot, they walked to the synagogue to hear the Megillah read.

At each step the chalk that carried Haman's name joined the dust of the road: until, when they arrived at the synagogue, Haman had been rubbed from their soles.

The B'nai B'rith Magazine goes to members of the Order for the nominal sum of 75 cents a year. Non-members pay \$1.50 a year. Although the Magazine is the official organ of B'nai B'rith, subscription is not compulsory. Members who do not desire to receive their magazine may relieve themselves of further subscription payments by sending a statement to that effect on their stationery to the editorial office.

B'nai B'rith Magazine published monthly, except August, under the

auspices of B'nai B'rith at 22 E. 12th Street, Cincinnati, Ohio. Entered as second-class matter October 13, 1924, at the post office Cincinnati, Ohio, under the Act of August 24, 1912. Acceptance for mailing at special rates of postage provided for in section 1103, Act of October 3, 1917, authorized October 16, 1920. Subscription, \$1.50 per year. Copyright, 1934, by B'nai B'rith. The contents of the B'nai B'rith Magazine are fully indexed in the Index to Periodicals, of the Jewish Statistical Bureau.



Haman was in the flying dust of the road. The ancient pain was no more than these impalpable particles the gust of wind carried.

They entered the synagogue joyously to hear the old story. . . "Haman. . . had plotted against the Jews to destroy them and had cast Pur, that is, the lot, to consume them. . . . When the matter came before the king, he commanded that his (Haman's) wicked device which he had devised against the Jews, should return upon his own head."

* * *

A Thing that is Good for Jews

WE, the Jews of the United States, spent \$4,986,379 for the support of thirty American Jewish agencies whose work is in this country and abroad. This means a tax of more than one dollar a year for each of the 4,250,000 Jewish inhabitants of the United States.

This was in addition to the numerous local Jewish causes for which Jews tax themselves. . . their schools of Jewish education, their synagogues, their hospitals and charities. . . to say nothing of the institutions for the general welfare to which Jews contribute generously.

It is to be guessed that Jews are the most taxed of Americans and it is greatly to their credit that they bend their backs willingly to the additional burden. The non-Jew gives to the community chest, to his church, to the Y. M. C. A. and, having given to these, he is called upon for no more.

The Jew gives to the community chest, to the Y. M. C. A., to all his local Jewish causes and then he looks about in the world: What else is calling for his help?

Well, there is a Jewish hospital here, a Jewish orphans' home there; the matter of defending the good Jewish name must be looked after; the education of Jewish college youth for Judaism must not be neglected. And over the ocean are hungry Jews in Poland who must be fed; the disinherited Jews of Germany need the Jew's help; Jews in Palestine who must be aided to take root in the new-old land.

The Jew doesn't protest against these duties. This is what one pays for the high privilege of being a Jew and carrying this bond which makes him feel kin to a world of other men. He, unlike other men, is privileged to know the distant stranger as brother.

It is good for the character of a man to carry social burdens and a Jew may say: "Upon me is a double portion. How fortunate my character is to be elected to carry this!"

* * *

Was It Really a Hitler Victory?

LET us imagine that the State of Texas was for fifteen years alienated from the United States by the consequences of a war. It was decreed that at the end of fifteen years the people of Texas might vote: (1) to return to the sovereignty of the United States; (2) to accept the sovereignty of Mexico; (3) to continue under the sponsorship of the League of Nations.

So the fifteen years come to an end and the people of Texas have their referendum. And who may doubt how they would vote? They would vote, of course, for their first allegiance as Americans. In all the years they would have never forgotten this heritage and time would only have increased their nostalgic ache for reunion with their native land.

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Regardless of what administration was in power Washington they would vote to take up American citizenship again rather than allegiance to a foreign country or to continue as men without a country.

Thus Americans would vote on such an issue and thus, most naturally, the Germans in the Saar vote. So we do not accept the opinion that the Saar election the result of which becomes effective this month, was a great victory for Hitler. It was a victory for allegiance to a native land.

Thousands of Saarlanders who have no use for Hitler voted for Germany in the faith that it would forever be afflicted with its present disease. Doubtless too, Jews voted for Germany, remembering the Germany of old in which they were equal citizens and hopeful that the time was not far distant when Germany, rid of its present rulers, would again be a land of justice for all its inhabitants.

For a year they stand protected by the flimsy promise of the German rulers who agree not to molest the Saarland minorities during that period. The sword hangs over their heads but they are not without faith in the swiftly moving time when tomorrow's wind may blow away the little men who are today's rulers.

* * *

Manchukuo Gets Western Civilization

MANCHUKUO (the puppet country of the East set up in defiance of Western opinion) is taking up one of the manners of the West. Jews who live in Manchukuo had reason to feel that under the protection of Japan they could feel safe. It was believed that the Japanese would never tolerate the ways of the czarist Russians whom they so completely defeated some thirty years ago.

Now in the city of Harbin, Manchukuo, resides a considerable colony of Jews, prosperous, effective people who helped greatly to build up the country and for many years enjoyed the respect that was due them.

To Harbin, too, fled numerous czarist Russians after the revolution and were rather quiescent until the Man-

Manchukuoan government was set up under the tutelage of Japan. Then began to flame an anti-Semitism strange to the East which while taking up the garments and industry of the West had continued to abjure most of its vices.

The climax of the anti-Semitic campaign was the kidnapping and murder of Simon Kaspe, son of I. A. Kaspe, a Harbin Jew. The Japanese secret service investigated this crime, detected the murderers and issued the most amazing report: Upon the heads of the murderers were set haloes of "ardent patriotism", in the words of the chief of the secret service.

This was no ordinary crime, he said. The murderers were imbued by a lofty desire to save Russia. They kidnapped the youth in order to obtain from his father money with which to pursue their patriotic purposes!

This did not sound like the voice of Japan which Jews had trusted as their friend. This was more like the hypocrisy of Hitler defending storm troop crimes. This was like the suave czarist Russians of old justifying whatever barbarity they inflicted on Jews.

This whitewashing of murderers was like oil on the fire of anti-Semitism in Manchukuo. A delegation of Jews went with an appeal to the Japanese minister to China. He said he was most sympathetic with their cause.

* * *

On Which Jewish Ships A-Sailing Go

WE were rather thrilled last month to hear of an all-Jewish shipping line being started to run from Palestine to Constanza and Trieste. The two ships are the *Mt. Zion* and the *Tel Aviv*; all-Jewish are the captains and the crews.

The only previous report of a Jewish shipping line was in First Kings, Chapter 9.

And from that time to this no Jewish shipping line has sailed, though of course, the commerce of Jews has taken their cargoes to the seven seas. To us the appeal of the ships *Mt. Zion* and *Tel Aviv* is not in the fact that Jews seem to be going in for shipping in a big way, but that Jewish men are taking to the mast.

This must be encouraging to every one who thinks of reconstruction of Jewish economic life. The current of economic events is sweeping Jews out of time-honored occupations and the man who has a store may no longer be sure that he has a safe inheritance to hand down to his son.

By this thinking we come from Jewish ships sailing the Mediterranean to a certain wise Jew who has a store. He is conscious of economic winds blowing and how long will this store stand? Will it comfort his son as it has comforted him these many years?

Looking realistically at this problem, he has sent his son to learn the trade of a builder. The boy is helping to mix concrete, and hopes in time to know how to build a house. His father believes the status of a builder (though not prosperous today) is going to be more secure than the place of the middle-man.

* * *

More on Jews and Medical Colleges

THE matter of alleged discrimination against Jews in medical colleges lately has been taken up by the noted Jewish physician of New York, Dr. A. J. Rongy,

in a series of articles in the *Jewish Daily Bulletin*.

"The cry of discrimination," says he, "can not be fairly and sincerely charged against American medical schools in a country where a Jewish population that aggregates 3½ per cent of the total is represented by between five and six times their ratio percentage among the medical student body. With this score, can we intelligently impugn the liberal attitude of the admission board?"

Rather, it seems to us, (as it apparently does to Dr. Rongy also) we should be asking: "Are we not bringing up too many Jewish doctors for their own good?"

Rather than lament alleged discrimination in medical colleges against our group (which according to the authoritative Dr. Rongy does not exist) we should be considering the economic status of our youth as a major problem of Jewish life in America. It is plain that Jewish youth's escape from the constricting walls of opportunity is not by medicine or by law which Jews have entered even in larger percentage than in the medical profession.

This is our gravest problem and it is as grave as the problem of the German Jews who two years ago found themselves cut off from both law and medicine. They faced it intelligently. . . . "Well," they said, "we must find new outlets for the talent of our youth." . . . They instituted vocational guidance and a system of education for new vocations for Jewish youth.

We have in America the mind and the imagination by which to solve such a problem and it is time we were applying them.

* * *

What Does It Mean to Be Tolerant?

WE do not exactly like the word "toleration". It implies patronizing. It suggests sufferance, the kind of patience by which people endure what they don't really like. Merely to be tolerated in the world is not a happy status.

Particularly, people like to speak of toleration in the matter of religion, as if the other man's religion were something they had no use for but managed to endure; as if the other man's religion were a pain that must be politely suffered.

We think "respect" is better than "toleration." Respect says: "This man has a different way of life from mine. He is of a different race. He worships in a way that is not mine. I honor him greatly for what his way of life and the history of his race and his religion offer for my inspiration. He carries light and I carry light and by our lights together we may get through this darkness."

Respect does not look down with toleration but regards the neighbor as an equal with whom to walk toward a more just and lovely world.

So we like what was said recently by Dr. Mordecai M. Kaplan, New York, founder of the Society for the Advancement of Judaism: "A tolerance code in which we credit other religious groups merely with sincerity is a code of intolerance."

"To advance the cause of tolerance we need something more than good will. We need good reason. We need a sound rational basis for maintaining the principle that we can logically and consistently recognize the high worth of our religious inheritance and at the same time accord to others the right to ascribe similar worth to their religious heritage."

Sunrise in Michigan

Jewish Collective Colony Faces Acid Test in Great Farmer-Labor Experiment.

By PHILIP SLOMOVITZ

IN the village of Alicia, Michigan, 12 miles south of Saginaw, 35 miles from Flint, and 95 miles northwest of Detroit, a great experiment is being tried, the result of which may either stimulate a large-scale Jewish co-operative farm movement, or spell the doom of collectivism by Jews in this country for a long time to come.

It is impossible to view the activities of the Sunrise Co-Operative Farm Community without taking into consideration past experiences in Jewish back-to-the soil enterprises. Thus far, the story is one of failures. Jewish farm movements in this country are too numerous to be listed, but invariably it was only the individual Jewish farmer who succeeded.

Compared with previous co-operative farming projects sponsored by Jews in this country, the collective colonization scheme of the Sunrise Community must command the greatest interest, by non-Jews as well as by Jews, because the effort is sponsored on such a large scale, and because it embraces the largest individual group of its kind. It is less than two years old.

At the present time, the Sunrise Colony, located on a 10,000 acre plot of ground known as the Prairie Farm, numbers 97 families composed of 300 men, women and children. In addition to these several scores of additional families and individuals have indicated their readiness to join the colony.

But the petitioners for admission to the newly-built haven from individualism find it rather difficult to secure admission. The colonists are careful: they have proclaimed a desire to select their associates, and to guarantee that those who join them are either well suited for the life of hardship or are trained agriculturally.

Insofar as the State of Michigan and the United States Postoffice are concerned the Sunrise Co-Operative Farm Community is really the Village of Alicia, Mich. Except for about thirty non-Jews, it is an all-Jewish

community in the sense that all members of the colony were born Jews. However, in their new surroundings they have cut themselves loose from Jewish life and interests.

When they first settled in Alicia, on the territory known as Prairie Farm, there were 35 shanties hardly suitable for occupancy; eleven large barns, two tool sheds, two silos, a peppermint distillery, a large pump station, a grain elevator, three pumps electrically outfitted, a garage, a blacksmith shop, and a gasoline station with four large storage tanks.

Today there are about sixty buildings in the colony. The old shanties have been remodeled, and a new dairy has been built which is the pride of the colonists. In addition to the improved blacksmith shop, there are woodwork, tinsmith and harness shops, a creamery, and buildings for the storage of food.

To make the colony a genuine collective settlement, it was natural that the group should create a shoe-repair shop, community barber shop, machine shop for the general repair work, community kitchen, steam laundry similarly conducted on a collective plan, and a bakery; and it is planned to establish a poultry plant.

Fifteen tractors and trucks serve the needs of the Jewish farmers, whose main crops are peppermint and sugar beets. For both these products they have managed to find an excellent market. In the latter part of November, when the colonists were pressed for funds, they sold their peppermint oil, manufactured in their own distillery. Although it brought only \$2.55 a pound, a sum considerably less than was expected, approximately \$17,000 was realized, enabling the group to meet immediate obligations and to pay current debts.

It is interesting to note in this connection that vegetables are grown for farm use only, and that there are enough eggs and milk products for the colonists' use. The children get butter and milk daily. The colonists maintain that there is sufficient milk for themselves, but butter is served

to the adults only every other day, a means of conserving the limited dairy supply.

A small income is derived from the renting out of small parcels of land to sharecroppers in sugar beets and corn. An additional income was derived last year from an agreement made with a company which drilled for oil on the grounds. Besides this it is believed that the natural deposits of the farm include coal and salt. In fact, one of the colony's chief tribulations is salty drinking water.

Among the other possessions of the Sunrise Colony—indicating the additional activities of the enterprise—are approximately 2000 sheep, a hundred horses, mostly Belgian draft horses, and 250 heads of cattle consisting of Holstein cows and young calves.

THE school system and the dormitory plan for the youngsters are the particular pride of the colony. The primary and high school classes are located in a building next to the dormitory. When a child reaches the age of three or four, he is removed from the family and placed in the children's community house. The children spend their Sundays with their parents.

The teachers are graduates of New York University, Cornell University, Hunter College, and the University of Chicago. The boast of the colonists is that the younger the child the more he or she loves farm life. In a sense it is a tacit admission of a certain amount of discontent on the part of the grown-ups.

There is a hospital and first-aid building, and the colony has its own physician—Dr. Peter G. Shifrin—who spends half his time in Saginaw, where he has an office. Dr. Boris Zola, also of Saginaw, is the colony's dentist.

Besides the regular school system classes for the colonists are conducted in practical electricity, English, and in agricultural subjects. The electrical subjects are taught by Robert Aronson, a young engineer graduate of the University of Detroit.



The two large pictures above show a quartet of Sunrise colonists hard at work in the fields, and some of the cottages where they live. The smaller pictures at the left show, from top to bottom: a group of the colonists' children on the steps of the community house; a truckload of adult workers ready to quit work after a productive 12-hour day in the fields; and Sapola and Aaron Goldstein giving the mess-house a fresh coat of paint. All pictures illustrating this article are by courtesy of the Detroit News.

o is in charge of the colony's
ver plant and heating system.
nson is a young American boy
o has become so attached to the
ony that he is today one of the
up's most ardent and enthusiastic
sters.

here are also checker and chess
os, a dramatic club, a camera
o, and there is a constant clamor-
for the formation of Yiddish
ses. Arrangements are being made
have a Jewish teacher spend
eral days of the week in the
ony.

THE guiding genius of the Sunrise Community is Joseph J. Cohen, former editor of the *Freie-Arbeiter Shtimme*, Yiddish Anarchist Weekly of New York. Mr. Cohen, together with Eli Greenblatt of Detroit, a shrewd organizer who has had a share in numerous farming enterprises in the East, principally in Connecticut, was the first to group together these colonists, who are

from Detroit, Philadelphia, New York, and a dozen other communities. The initial investment was \$33,000, and the balance due on the farm land is \$125,000. It is considered an unusual bargain, and the granting of loans to the colonists by the United States Government in the past few months is considered an indication that the methods employed by the

(Continued on page 206)

Proselytes of Righteousness

By CECIL ROTH



ORDON was not by any means the only Anglo-Jewish proselyte of the time. Mention has already been made of the fact, that at the beginning of the seventeenth century, quite a little handful of English proselytes was to be found at Amsterdam. Among them was no doubt the Kentish woman married to a Burgundian Jew, "a merry-drunk fellow", whom Evelyn the diarist met, and for whose benefit the earliest recorded English translation of the liturgy was made by her husband. At the period of the Resettlement, one or two converts were included among the community. Thus, when John Greenhalgh visited the London synagogue in Cree-Church Lane in 1662, he left it on record that he saw, in addition to "one hundred right Jews", one proselyte. This may have been Samuel Swinock, the cooper of Seething Lane, who was in close association with Carvajal, the leader of the Jewish residents at the time of Menasseh ben Israel's mission and whom we know from another source to have formally embraced Judaism. In 1669, a proselyte named Deborah Israel passed away, apparently leaving her property to the congregation.

Another notable figure, utterly forgotten until a series of documents relating to him was discovered not long since in the *Genizah*, was a *Ger Zedek* named Obadiah, who belonged to a noble Norman family. It is highly likely that he was a Crusader. None the less, falling under the spell of the ancient faith, he became converted to Judaism in 1102. He studied deeply, became well-versed in Jewish lore, and, when he left Aleppo a little later brought with him a letter of recommendation from the rabbis of that place, conceived in the warmest terms. Of his own literary productions there is still extant, in addition to a copy of the Friday evening service which he wrote for his own use, a *Megillah* in which he gives an account of the vicissitudes of the Jewish people at that troubled period and of the various pretenders who had risen to give

THIS is the third and last installment of an article of great present-day interest and importance, by one of the outstanding living Jewish historians in the world. Dr. Roth, who lives in London, England, is the author of "A History of the Marranos," "History of the Jews in Venice," and many other important writings.—EDITORS.

expression to the age-old Messianic dream.

In the subsequent period there was much nervousness at the possible unfavorable repercussions of receiving converts to Judaism. In 1751, the wardens of the Spanish and Portuguese Synagogue addressed a letter to those of the Ashkenazic sister-bodies, calling their attention to the growing perils of the practice of admitting proselytes to the Jewish fold, as exemplified above all in the fact that two or three Christians had recently arrived from Norway with that express purpose. In consequence of this, proclamation was made in the London synagogues to the effect that any person guilty of the offense in future would be expelled from the congregation and deprived of all the privileges of the Jewish faith.

Notwithstanding this reluctance, there is no doubt that proselytes continued to enter the Anglo-Jewish community in a steady stream—in most cases for the purpose of intermarriage, but frequently from conviction. It is surprising, as a matter of fact, how many "Children of Abraham our Father" figure in the circumcisional and marriage registers of the various communities in London in and about the Regency period. In the Provinces, conditions must have been identical: it is sufficient to recall the romantic match between Moses Abrahams, of Poole, and the buxom Martha Haynes (daughter of a Dorset farmer), from which the Right. Hon. Sir Herbert Samuel, M. P., is descended.

Testimony even more striking is provided by a semi-official list of female converts to Judaism of the same period, preserved in a register in the Library of the Jewish Theological

Seminary, New York. Over the seven-year period between 1809 and 1816 no less than sixty proselytes—39 women and 21 children—are recorded. In most cases, the conversions were effected with an eye to marriage, the bridegrooms bearing some of the most stately and polysyllabic names in the Spanish and Portuguese community. The Provences, too—Portsmouth, Exeter, Dover, etc.—contributed to the number, while one neo-proselyte entered the fold on the eve of her departure for America. When one considers that no men are included in this particular record, it will be realized what really high proportions the conversions attained.

This brings us to the verge of modern times. By now, no positive danger was attached to conversion to Judaism. Intermarriage, as we have seen, was increasing apace; and in almost every country of Western Europe and America comparatively large numbers of non-Jews, desirous of marrying persons of Jewish birth, embraced their religion as a preliminary. It may be said in these cases that the converts were as a rule no less fervid in their observance (and no more) than the Jewish partner in the marriage; and there are now included in most large Jewish communities persons, sometimes of deep religious feeling and a comparatively high standard of observance, who are only in part Jewish by descent. One outstanding case has been adduced above. But, in the period of tolerance the flow of proselytes who embraced Judaism from conviction did not by any means cease.

Noteworthy among the residents of Athens, in the middle of the nineteenth century, were two aristocratic French ladies, widow and daughter respectively, of one of Napoleon's marshalls. The local atmosphere of this period seems to have been conducive to interest in matters Jewish; in any event, there was a Greek proselyte of about 1830, one Abraham Guer, whose Biblical expositions are preserved. Whether they came under his influence or not, the two

rangers became deeply interested in Jewish matters. They were on very intimate terms with the notorious Don Pacifico, a Gibraltar Jew whose maltreatment by the mob was responsible for the delivery by Lord Palmerston of one of the most famous speeches ever heard in the British Parliament. They became absorbed with the idea of the restoration of the Jewish people to Palestine. In consequence, it was found that when the titular Duchess of Saxe-Coburg died in 1855, she left a considerable fortune, through her Jewish friend, for the furtherance of this object, and a plot of ground in the Valley of Olympia for the erection of a Temple to the God of Israel.

At this period another famous proselytess was beginning to come before the public eye. This was Adah Isaacs Menken, the centenary of whose birth occurs on June 15 of the present year. Actress, dancer, poetess, adventuress; the friend of Charles Dickens, Charles Read, and Victor Hugo; the lover of Swinburne and Dumas; one of the few constant points in her career was her attachment to Judaism, which she embraced upon her marriage, in 1856, to Alexander Isaacs Menken. At one time she was a contributor to the *American Israelite* of Cincinnati; she is reported, on a certain memorable occasion, to have delivered a sermon in the old synagogue of New Orleans; and she is said never to have forgotten to kindle the Sabbath candles on Friday evening. A rabbi was in attendance on her when she died; and she was buried, with full Jewish rites, in the Pere Lachaise cemetery in Paris.

As far as Great Britain is concerned, the most interesting recent case is that of Elizabeth Jane Faulfield, Countess of Charlemont. Born in 1834, she was the only daughter of the first Lord Athlumney, and in 1856 she married James Molyneux, third Earl of Charlemont. Though of course of Christian upbringing, she felt a deep inclination to Judaism. Both in Belfast (near which place she had her country house) and in London, she became a familiar figure in the synagogues; she often resorted to the rabbis



Sir Herbert Samuel, former Palestine High Commissioner, descendant of a proselyte.

for advice; and when she died, in 1882, it was generally understood that she was to be considered a professing Jewess.

The last few generations of comparative toleration, no less than the Middle Ages, have continued to provide a long succession of instances of proselytes who have become spiritual forces in Judaism. The name is recorded, for example, of a certain Isaac Papons, a convert, who became Rabbi in Eibenschutz. At the beginning of the nineteenth century, there was living at Safed, in the Holy Land, a proselyte named Abraham "son of Abraham our Father", who was termed "the exalted sage" in an age when such compliments were not easily bestowed. It appears that he had come from some western

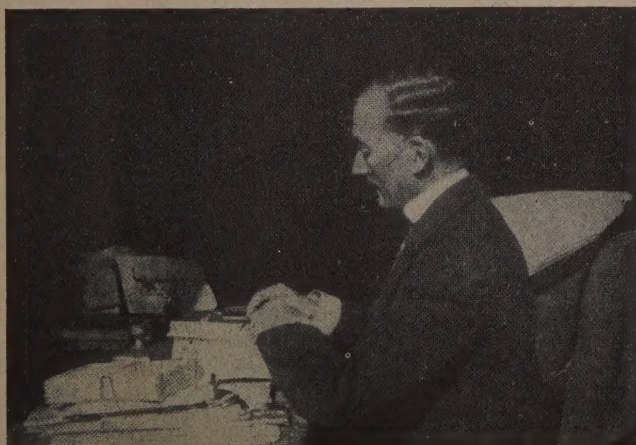
country, and had lost in consequence everything he possessed. So greatly did his pitiful plight impress the rabbis of Safed that in 1821 they formally authorized him to go among his new co-religionists to make a collection.

An even more remarkable character was Aaron Moses Isaac Graanboom (1736-1807), born at Linköping, in Sweden, at a time when Jews were all but unknown in that country. Of his early history little is known beyond the fact that he embraced Judaism and must have studied its tenets and its literature with peculiar fervor. So far was this the case that he became one of the *dayyanim*, or ecclesiastical judges, of the community of Amsterdam, where he had settled. While acting in this capacity, he published a Hebrew work, *Zera Yitzhak*, of ethical and homiletical content, which achieved some success at the time. When, after the outbreak of the French Revolution, a group sprang up in Amsterdam which favored certain reforms in the synagogal service, he threw his weight into the scales in their favor, and was appointed rabbi of the synagogue *Adat Jesurun*, which they founded. He continued to administer to this until his death in 1807, when he was succeeded in office by his son, Israel Graanboom. A curious parallel to Graanboom's career, a hundred years later, is provided by M. Aime Palliere, the well-known French "Proselyte of Righteousness" of our own day. Intended for a clerical career in the Catholic Church, he has not only embraced Judaism, but has also become one of the ministers of the Liberal Jewish Synagogue in Paris.

Here—most remarkable of all—he has exerted his influence to strengthen the influence of tradition; and he plays a noteworthy part in French Jewish life. He has himself magnificently described the spiritual odyssey which led him to Judaism in his autobiographical essay, *The Unknown Sanctuary*.

The United States of America has provided its representative on this roll in the striking figure of Warder Cres-

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Aimé Palliere, famous present-day proselyte.

Departure from Babylon

By ELIAS LEVI

From Iraq . . .



A Kurdish patriarch—a leader of Jews in Iraq.

IF O a student of modern Jewish history, the past century seems remarkable for its great migratory movements. The problem of Jewish emigration is becoming increasingly acute because of the catastrophic dimensions of Jewish distress over wide areas.

In the romantic and exciting story of the great waves of Jewish emigration of the past century, an important and significant chapter must be devoted to that emanating from Iraq. In that country, the Babylon of ancient days, Jews have been settled since time immemorial. According to the census of 1920—the first ever taken in Iraq—the number of Jews was 87,488, or 3.1 per cent of a total population of 2,849,282. They constitute a very powerful factor in the country's life and commerce, beyond all proportion to their numbers. Once upon a time Babylonian Jewry constituted the principal Jewish community in the world, boasting of its saints, scholars, and Exilarch, and its flourishing Yeshivas of Sura and Pumbeditha.

However, no people has suffered from prejudice or religious intoler-

ance so intensely and so continuously as the Jews, and Babylonian Jewry has been no exception to the rule. The exodus from Iraq is no new phenomenon but antedates the period of our article, for we find mention in the writings of the Gaon Saadyah (892-942) the founder of medieval Jewish philosophy of "the tendency of Mesopotamian Jews to rush off to India, where they believed they could easily acquire wealth."

The contributing reasons for this phenomenon are not difficult to find. Though they had their home in Bagdad for countless centuries, various causes conspired to make their existence an unhappy and miserable one. Hemmed in by the mean streets of the alien city, they dared not travel beyond its outskirts, lest they be pounced upon by fanatical and antagonistic Arabs. Most of the Caliphs and Osmanli rulers of Bagdad were churlish towards their Jewish proteges. (The Jews were always considered as the property of the State, to be protected if it suited the authorities, but never enjoying full citizenship rights). The periods of peace and calm were only like passing shadows in their long, dark, painful, and tragic history. If they were tolerated it was because they served as the sponge from which was wrung the major portion of the country's revenue. Taxation was so arranged that the cities bore the heaviest burdens. Since the Jews concentrated in the cities, they had to contribute more than their neighbors as a group. The political changes through which the capital passed during the change of dynasties invariably had their disastrous consequences. Though Bagdad Jewry was never subjected to a bloody pogrom, it was a normal feature of daily life for Jews to be insulted and assaulted on public streets and to endure various other indignities. Here, in the narrow, filthy streets, thousands of



A street in Bagdad.

Jewish babies were born year by year, most of them only to die when they were a few months old. Here often the fiery speech of some fanatical preacher unleashed the fury of the mob against the Kafirs (Infidels). And here, owing to the gross unsanitary conditions that prevailed, plague, measles, diseases of the eye such as trachoma, and innumerable other afflictions decimated their ranks to a considerable extent. The lives of the rich especially were in constant jeopardy, for the assassin's knife hung above their heads like the sword of Damocles. The Jews adopted the policy of non-resistance so that in time they developed an inferiority complex. Thus they earned for themselves the unenviable sobriquet of "Wolad El Mithe" (weaklings, literally "sons of death"). Through all these galling humiliations and crushing disabilities they endured and survived. So it is no surprise that a few daring souls turned their eyes eagerly to the changeless East where the iron fist of the Turk was conspicuous by its absence. This started in 1830, the modern exodus from Babylon.

Jewish emigration from Iraq falls into two distinct periods: (1) from the early thirties of the nineteenth century to the outbreak of the World

Var; (2) from the cessation of hostilities to the present day. What Vilna is to the orthodox East European Jew, Bagdad is to the Eastern Jew—it is his spiritual home, next to the Holy City of Jerusalem. In every principal city of the Orient the traveller may find thriving far-flung laughter communities: in Bombay, Poona, Karachi, Calcutta, Rangoon, Penang, Singapore, Hong Kong and Shanghai, and it is estimated that their combined numbers exceed 10,000.

A century ago, the Jewish settlement in the Indian territory was relatively small. It consisted mainly of two distinct classes: the Bene-Israel, who had been settled along the western coast ever since the destruction of the second Temple, and the copper-colored Jews of Cochin, who dated their arrival before the seventeenth century. Today the number of Jews in India, according to the latest census statistics of 1931, is 24,411 (12,450 men; 11,691 women) and this appreciable increase is mainly due to the Jews from Iraq.

In their sailing vessels the vast majority made their appearance in Bombay—the Gateway of Hindustan. The intrepid then travelled as far as Calcutta, some continuing as far as Rangoon. Tributary streams advanced farther east to Singapore, Hong Kong, and Shanghai. These newly-arrived, attired in their white flowing robes, with the scarlet fez cap crowning their heads (the wearing of the fez cap was in those days obligatory on all Ottoman subjects) presented a striking and picturesque appearance. Arabic was their native language.

Most of these immigrants were neither learned nor skilled in any profession or trade, and large numbers took to peddling and petty trading, thus acting as shopkeepers to India's teeming millions. Those who had a little knowledge of business started on a small scale, and after a time, a good percentage began to attain some sort of prosperity. The Sassoons, who brought about the industrial awakening of Bombay, the Bengal Presidency, and China, are a shining epitome of this class of pioneers. The rise of the House of Sassoon—the Rothschild of the East—gave an impetus to this immigration. Thousands of these poor people began to gravitate to Bombay, through the lure of business or employment in the Sassoon mills.

Being gregarious, they made their residence in definite areas of these

towns, though those who ascended the social ladder moved to more congenial surroundings. Many streets boast Jewish names, because of these early associations. Soon they accommodated themselves to the new conditions of life; soon they began to speak the vernacular of their new lands. Their numbers increasing by leaps and bounds, they began to throw themselves wholeheartedly in the building of synagogues, and more than a score thus arose, some of them imposing structures, the largest and the most significant in the East. It is significant that the ritual of these synagogues is the Bagdad Minhag.

The children received their meager religious instruction in the Talmud Torahs, similar to the Chedarim of

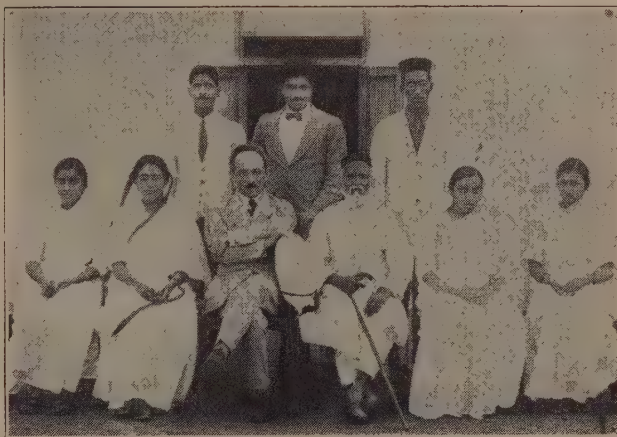
Eastern Europe. Towards the close of the last century they began to feel the burning need of secular education in order to give their children a fair chance in the race of life. The wealthy members came to the rescue,

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... to India



Top: Entrance to the synagogue in Bombay, India—a beautiful and massive structure. Center: types of Jews in India today. Bottom: interior of the synagogue in Rangoon, India. Thousands of Jews, most of them from ancient Babylon (Iraq), have built up a virile Jewish community throughout the Orient, in Bombay, Poona, Calcutta, Hong Kong, Shanghai, etc.



Maimonides and Modern Medicine

By W. SCHWEISHEIMER



MAIMONIDES'S most important medical works have been made accessible to those who could do nothing with the original Arabic and Hebrew texts, by Kroner's excellent translations of them into German. It is interesting to see how they may be regarded in the light of modern medicine, nearly 800 years after they were written.

Medicine is much less influenced by change of fashion and slogans than might be supposed. This can be seen, for example, in Maimonides's treatise "On Poisons and Protection against Poisoned Wounds and Snakebites." In this very practical subject, it seems as if the treatment has hardly changed at all since those early days. Of course, we use a counter serum for snakebites, but the usual practical aid is given without serum. Maimonides wrote this treatise at the instigation of a patron, the Egyptian Vizier, Kadhi ad Fadhil, in the year 1199. At that time many deaths were caused by snakebite in Egypt. The Vizier asked Maimonides to write a short essay on what to do for the bite before the arrival of the doctor.

Maimonides advises that care be taken to prevent the wound from closing, so that the poison may run out. Above the bite (i. e., between it and the heart) a tourniquet should be applied to prevent the poison from spreading through the body, a process that still plays an important part in such cases. Before sucking the wound, the mouth of the helper must be rinsed with olive oil or wine and oil and the lips rubbed with oil as well, to prevent the helper from getting poisoned, too. The latter must have a perfectly healthy mouth and no bad teeth. If there is no one present who can suck out the bite a cupping-glass must be laid on, heated or not. Emetics and purgatives are described. The treatment of the wound is very similar to the present-day procedure. Theriac, a remedy made up of seventy different ingredients and well known as a good antidote, was the main potion administered, and mithridate. Local means of relieving the pain and general instruction for keeping up the patient's strength are given.

THE 800th birthday of Moses Maimonides occurs on March 30. The Executive Committee of B'nai B'rith, at its recent meeting, authorized the President of the Order to participate in the universal observance of the event.—Editors.

Maimonides was a very busy doctor at the time. Financial difficulties had forced him to take up medicine as a profession. We do not know where or when he actually studied medicine. His family had been obliged to leave Cordova, where Maimonides was born, in 1148, when he was thirteen years old, on account of the persecution by the Almohades. For ten years they wandered from town to town in southern Spain until, in 1158, they settled at Fez in Morocco. There Maimonides went about with medical colleagues, but he does not seem to have practised medicine himself. In 1165 there were fresh persecutions of the Jews in Morocco. The family went by way of Palestine to the Egyptian town of Fostat. Here the father died in 1166. Moses Maimonides continued his career as philosopher and theologian with the support of his brother David, who had begun a business in precious stones. When David was drowned crossing the Indian Ocean, Moses had to take care of the family. This he did by settling in Fostat and Cairo as a physician in 1167.

He soon won renown, and his writings played an important role in the Middle Ages. He was court physician to the Sultan Saladin, and later to his son, Sultan Al-Afdal. Every morning he had to visit the Sultan, who resided in Cairo, and when he returned his waiting-room was filled with patients, Jews and Gentiles, rich and poor, friend and foe. He hardly had time to dismount from his horse, wash, and get a bite to eat, and his consultations lasted till late into the night. Then he would throw himself on his bed, too tired to speak. Only on the Sabbath did he have time to devote to his general studies and the work for mankind.

How closely Maimonides's work approaches that of the present-day medical profession may be judged from the importance he ascribed to nourishment for health and for convalescence. His views thereon are contained in all his writings. He continually warns his readers against satiety. A man should stop eating before his appetite is satisfied. Overloading the stomach is always injurious. Maimonides agrees entirely with Hippocrates and Galen in this respect.

As with us today, the question of nourishment was for Maimonides the key to health. Even in a purely philosophical work such as *Dalalat al-Hariin* (more *Nebuchim*, *Guide of the Perplexed*) the question of diet is discussed. Maimonides regards all food forbidden by the Law as injurious. He considers pork unhealthy because it contains too much moisture and too many superfluous ingredients. The Law abhors the pig for its uncleanness and because it feeds on loathsome things. The combination of meat and milk in food is too rich and produces surfeit, according to Maimonides.

No one should ever eat food that has begun to deteriorate. Bread should be made of fresh, dry flour and contain bran. Unleavened bread—flour kneaded with oils into a thick sticky dough—is indigestible, and therefore to be avoided. That milk agrees with different people differently is clearly recognized. It is only good for those in whose stomachs it does not go sour or ferment, or in whose intestines it does not produce fermentation. Fat meat is not as wholesome as lean. The flesh of poultry is especially digestible. Milk more than 24 hours old is bad for one. Maimonides evidently knew how quickly unboiled milk spoils. Eggs are very nourishing, especially the yolks of hens' eggs.

Great attention is given to regular bowel movement. On the whole, Maimonides is not so much in favor of fresh fruit as we are today, perhaps owing to the danger of infection which was much greater in those days. He does recommend the eating

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David Croll Keeps Climbing

By EDWARD E. GRUSD



OUR years ago, one of the highlights in the Jewish news was the announcement that Windsor, Ont., had elected a 30-year old Jewish Mayor—David Arnold Croll. He was interviewed, and, at least in Jewish circles, extolled as one of the heroes of the day. And Mr. Croll inherited everything good that was said about him, for he is a splendid type of public official and a loyal Jew.

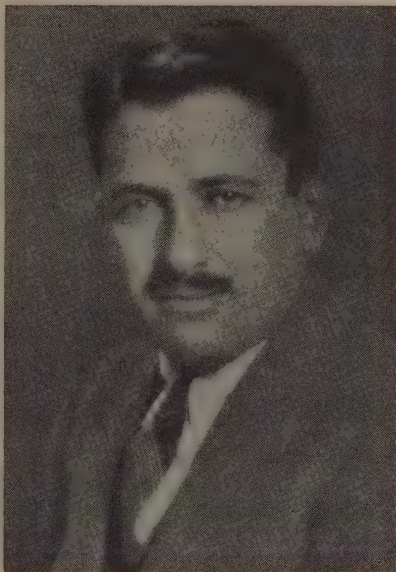
More recently he has added to his laurels. In the last elections he won by one of the largest majorities in the City of Ontario, and not long afterwards was sworn in as Minister of Municipal Affairs, a new department of the government, created to handle the situation of municipalities that found themselves in financial difficulties because of the depression. He is the first Jewish cabinet member in Canada.

With Mr. Croll's retirement from the office of Mayor, his assumption of his new duties, and his approaching 35th birthday (March 12), it is instructive and inspiring to review briefly the steps which led him to his present eminence.

He was born in Russia in 1900. His father, a cattle buyer, emigrated to Windsor, Canada, in 1904, following other relatives who had already settled there. And two years later the rest of the family followed: Mrs. Croll, her eldest son, David, and his two young brothers, Leo and Sam.

After that, David Croll began his climb which took him from the status of poor newsboy all the way up to prominent Canadian government official—and he is not yet 35. The first rung of the ladder was school. Needless to say, it was a public school, and for him to be able to afford even that opportunity it was necessary that he work. During all these years in grammar school he mended shoes and sold papers. In this fashion he was able to support himself until he reached high school age.

At that time the war broke out,



David Croll

and it was not long before young Croll, fired with patriotic ideas, tried to enlist in the Royal Air Force. Fortunately for his subsequent career, the authorities turned down the application of this mere child. So he went on to high school. It must be confessed that he was no brilliant scholar there. He starred, rather, in football, baseball, and basketball.

In 1919, when he graduated, he bought, in partnership with a close friend, Jacob Geller, a pavement news-stand near the Ferry Dock on the Windsor waterfront. The development of the motor traffic across the international border to and from Detroit caused the enterprise to flourish, and David's contributions to the family budget increased steadily. Soon he was able to begin reading law in the office of the late Frank P. Davis, K. C., City Solicitor of Windsor. He continued these studies at Osgoode Hall, the provincial law school in Toronto, with the little news-stand still supplying the funds. Graduating from Osgoode in 1925, he immediately married Sarah Levin, entered an established legal firm in

Windsor, and two years later had his own busy law offices.

His two principal interests early in life had been politics and Judaism. He was a charter member of the B'nai B'rith Lodge in Windsor when it was formed in 1923, and he played an active part in the Talmud Torah and the Zionist organization, both of which he headed in 1928 and 1929. In addition, he was a director of the Shar Hashymoian Synagogue.

Since 1925 he has been secretary of the West Essex Liberal Association. He was active in three federal and two provincial election campaigns, but sought no office himself until 1930, when he ran for Mayor of Windsor. There were five candidates in the field; 60,000 votes were cast. Mr. Croll won with a plurality of 1,000, and became the youngest Mayor ever to occupy that position in the City of Windsor.

Immediately he instituted a brand new method of administering his office, by giving the personal touch to all his activities. Every year he interviewed nearly 10,000 people, who came to him with every imaginable kind of trouble and request. He so invigorated and reorganized municipal affairs that when he came up for re-election in 1932, he was returned with the largest majority in the City's history.

When Premier-Elect Mitchell F. Hepburn organized his new Cabinet a few weeks ago, he chose Mr. Croll for the vitally important portfolio of Public Welfare, giving him charge of relief administration in the Province. And soon afterwards, he was sworn in as Minister of Municipal Affairs.

In the sixth year of the depression, Mr. Croll has plenty of work cut out for him in this new field. Judging by his past record, he should win new laurels.

He maintains his early interest in Jewish affairs, and a fine Jewish home life marks his dwelling. He and Mrs. Croll have three daughters, Eunice, Constance, and Sandra Ruth.

East European Jews in Germany

By S. WEINBERG



FOR SOME TIME PAST, almost every country in the world has been bombarded by Herr Goebbels's Ministry of Propaganda with pamphlets in which the Nazis attempt to justify their cruel persecution of the Jews. This propaganda declares that, during and after the war, Germany was flooded with hundreds of thousands of Jews from Eastern Europe and that the unprecedented measures taken against the Jews constitute a justifiable self-defense.

Has there in reality been such a great immigration of East European Jews to Germany in the years during and following the war? Official German statistics prove the contrary. Before the war, some 45,000 East European Jews lived in Germany. During the war the number increased, but the immigration was by no means voluntary—it was made compulsory by the Imperial German Government. Thus, when there was a great scarcity of workmen in Germany during the war, Jews were driven together on the market-places in Poland and particularly in Lithuania and thence sent into Germany where they were forced to work in coal mines, in heavy industry, and to some extent—in violation of the rights of nations—in ammunition factories. Other East European Jews were hired as workers under what was known as a "six-monthly contract". But after the expiration of the six months they were illegally detained in Germany, where they were obliged to work in particular in the Ruhr coal mines. At the same time East European Jews were also employed as forced laborers in the Saar, and especially in the steel works owned by the wealthy Herr Roehling, who today cannot do enough in his zealous support of Hitler. It is obvious that these Jews deported to Germany from the East could not all return to their homes at the conclusion of the war, for not only had they lost their means of existence there, but their property had been in part requisitioned by German troops.

In the winter of 1914-1915, the

Supreme Command of the German Army issued to the Jews in Poland an appeal which was signed by the General-in-Chief, Ludendorff. Word for word, this appeal reads: "We come to you as friends." The barbarous, foreign dominion is past. The equal privileges of the Jews are to be built up on a firm foundation. It is now your sacred duty to call upon all your forces and strive with us for your liberation." As a result of this appeal from the German army the Jews were subjected to terrible persecutions at the hands of the Russians. Many attempted to flee to their "friends" in Germany. Similarly, after the war Jews came to Germany from Russia, Poland, and Ukraine, forced to flee in terror before the pogroms of the White Guards. But despite all these events the total number of Jews in Germany, that is to say, the number of Jews of German and also of foreign descent, fell considerably from 1910 to 1925. Never, therefore, have "hundreds of thousands of East European Jews" lived in Germany.

According to the official German statistics, there were 615,021 Jews in Germany in 1910; in 1925 the number was only 564,379. The figures for 1910 include some 45,000 foreigners. For 1925 the exact total of East European Jews in Germany is not ascertainable, as there are no reliable statistical documents. The number for 1925 is estimated at 60,000 by the best non-Jewish authorities, but even the highest estimates do not exceed 99,000, and these include merchants and students who remained in Germany only temporarily for professional reasons. After 1925, and long before Hitler seized power, the number of East European Jews has persistently and considerably diminished, as there were emigrations to other countries and above all a return to Poland. In recent years no Jews have immigrated anew into Germany from the East. Even before January 30, 1933, the number of East European Jews in Germany was not appreciably higher than before the war.

A little example demonstrates clearly, in what grotesque manner

figures are being falsified by the Nazis. In Vienna there are in all 200,000 Jews; it is a total which is unquestioned and includes all the Jews of Vienna, no matter what their descent. When the Italian Secretary of State, Suvich, was recently in Austria, he was given—on behalf of the Nazis—a memorandum, in which it was asserted that 300,000 Jews, immigrants from the East, were living in Vienna. This ridiculous and impossible statement was then published in the *Voelkischer Beobachter*, the central organ of the German Nazis.

Nazi propaganda declares further that large numbers of East European Jews were granted naturalization after the war. That, too, is a lie. At the beginning of 1930 the Prussian Minister of the Interior replied to a question in the Prussian Parliament, as follows: "In accordance with the decision of the Prussian Parliament of April 8, 1927, foreigners from the East who are not of German antecedents are as a rule naturalized only after having lived in Germany for at least ten years. No such residential qualification is required in the case of aliens who are of German antecedents. Since 1919, 107,559 aliens have become naturalized in Prussia, of whom 96,864 were of German antecedents, and only 7,654 were aliens from the East not of German antecedents." (The term "of German antecedents" indicates Polish or Russian citizens who before the war were German citizens or were of German descent, such as "Volga Germans"). Even if one assumes that 90%—a very high percentage—of these 7,654 "aliens from the East of non-German descent" who were given their rights of citizenship, were Jews, the fact remains that, in the eleven years from 1919 to 1930, in the whole of Prussia,—i.e., out of a population of 40,000,000—at most 6,900 East European Jews have been naturalized. That averages 627 persons a year. These figures for Prussia are confirmed for the whole of Germany by a source surely beyond suspicion. In the summer of 1933, i.e., after Hitler's

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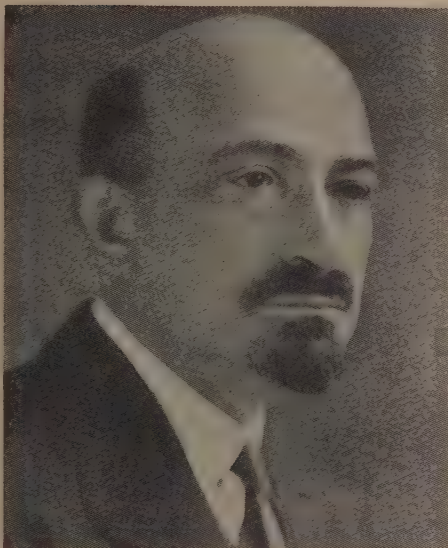
Chaim Weizmann Carries On

By BERNARD POSTAL

F all the leaders of modern Zionism, Dr. Chaim Weizmann is the only one whose hold on the popular imagination is second only to that of Herzl. Though he has not been the titular leader of the world Zionist movement since the tumultuous Zionist Congress of 1931, the spontaneous nature of the world-wide tribute paid to him on the occasion of his sixtieth birthday on November 27th is the best indication that in the eyes of the Jewish and non-Jewish world he is still the driving force back of all constructive Zionist activity and the dominant personality on the Jewish scene. It is characteristic of the innate modesty of the man who has been acclaimed as the greatest Jew since Herzl and the uncrowned king of the Jewish people that he passed his sixtieth birthday quietly and unostentatiously in Rehoboth, Palestine, where he is continuing to serve the Jewish people in the dual role of chairman of the Central Bureau for the Settlement of German Jews in Palestine and director of the new Daniel Sieff Chemical Research Institute.

The career of Weizmann is among the romances of great ability dedicated to the public service, an inspiring example of the Jew's adaptability led to its apogee. Born of humble parentage in the squalid, mud-holed Russian-Polish hamlet of Motele, Weizmann was reared in an atmosphere of poverty, piety and learning. In the Ghetto village where he first saw the light, Zionism was only a dream and Palestine restored a deathless hope. His early years were spent in the cheder and in the technical high school at Pinsk. Deeply steeped in Jewish culture and in the traditional lore of his people, Weizmann broke away from his Ghetto milieu when he went to Germany to study chemistry at the University of Berlin and later the University of Freiburg where he graduated with high honors in 1898.

Joining the Chovevei Zion in his student days, Weizmann was drawn into political Zionism when he came



Dr. Chaim Weizmann

under the magnetic influence of Theodor Herzl whom he met at Freiburg shortly after the first Zionist Congress. When he was 21, Weizmann was invited to accept a lectureship at Geneva University. By then he was already one of the prominent younger men in the Zionist movement whose influence counted for much. In Geneva he found a fruitful field for Zionist propaganda among the Jewish students. A brilliant debater and a master of polemic, his ready wit and barbed satire made him the target of the assimilationist Jewish youth and the idol of the nationalist youth.

Although Weizmann was among the first disciples of Herzl, he did not hesitate to differ with him and to criticize and attack his policies on matters of principle. Because of his leanings toward cultural Zionism, Weizmann found himself in disagreement with the political Zionists who then headed the movement. He clashed with Herzl and later with Wolffsohn. He bitterly opposed the Uganda project and utilized his satiric talents to blast Israel Zangwill's territorialist movement. Though he was in the opposition, Weizmann was not content to be simply a critic. He was primarily a scientist who brought

the patience, skill and imagination of the laboratory into Zionism.

Part of the cultural program which the Democratic Fraction urged upon the Zionist Organization was the creation of a Hebrew University in Palestine, an idea with which Weizmann was particularly concerned. To this project he devoted two decades of his life, fighting for it with all his fiery temperament. While the idea of a Hebrew University was not original with him, he was the first to give it form and substance, to remove it from the arena of theoretical discussion to the realm of practical possibility.

Under the stimulus of Herzl's backing, Weizmann pursued the University project with energy. When the cornerstone was finally laid in 1918 and the University itself dedicated in 1925, it was the climax of a single-handed achievement by Weizmann, who more than any other Jew was responsible for the creation of the University of whose board of governors he is now chairman.

Important as was Dr. Weizmann's achievement in building the Hebrew University, his most lasting contribution to the Zionist cause was as the statesman and practical builder of Zionism. When he came to England in 1904 as professor of chemistry at the University of Manchester, Zionist activity in England was a feeble thing. Organized British Jewry was definitely opposed to it and militantly hostile. Weizmann first met Balfour in 1906 during the excitement of a parliamentary election campaign in which Balfour was seeking reelection to the House of Commons from a Manchester constituency. Assiduously cultivating Balfour and others, Weizmann was able to gain the ear of prominent British personalities whose friendship was to be such a potent factor in the issuance of the Balfour Declaration.

The War gave Weizmann his opportunity. Working in his basement laboratory in Manchester as director of research for the British Admiralty, Weizmann perfected a complex

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A Misfortune

A Short Story by JOHN COURNOS



RIP—drip—drip . . . the sink tap went on dripping on Professor Augustus Michelson's philosophic brain . . . He was pacing up and down the carpeted floor of his spacious study. He could have easily turned off the tap, but didn't. Irrationally he was lacking in volition to perform this simple act, even as he felt helpless to turn off the torments of his brain.

Perhaps there was a connection. The Professor was a man who had a reputation, well deserved, for being oblivious of everything but the working of his own mind, so that his wife, Louise, was usually hard put to divert his attention from his cogitations to the cooling dishes on the table, which he was wont to ignore with the proverbial indifference of a Professor of Philosophy.

Yet no philosophical problem gave rise to his perturbation now, but a problem connected with life. His life. The life of those around him, very near and dear to him. And it demanded instant solution.

The facts of the case were simple enough. Augustus Michelson, candidate for the Nobel Prize, was a German, living in a Germany about to deliver itself into the hands of one Adolf Hitler. The fact perturbed the learned Professor.

"I am a German . . . yes a German . . . always a German. What have I to fear? I am I—Augustus Michelson—a German—one of the glories of Germany—of German philosophy—recognized the world over as a mind—a mind to be reckoned with . . ." Drip—drip—drip . . . went the tap, in tune with his thoughts. "I was always a German. I can't remember the time when I was not a German. Yet now—" At this point his mind reasserted its habit of going round in a circle. The head of his thought beat against the inner wall of a circle as against the wall of a prison.

"My people have lived here for hundreds of years . . . I am a German . . . yes, a German . . . a German . . ."

At this point, his mind—yes, a mind which held within it a mar-

velously poised perfect world, yet a world so perilously frail as only perfect things can be frail—faltered, stumbled, righting itself with effort, conscious that it might again falter and stumble . . .

He wiped the gathering sweat from his forehead. And muttered:

"And now this upstart, this interloper, this base ignoramus, this arrogant Jew-baiter . . . What right has he to say I'm not a German? That I am a Jew, and only a Jew? I am a German, a German . . ."

He went on doggedly reiterating this assertion. Chaos was beginning to form in his mind, a chaos made up of fragments of thought dislodged by the incessant drip-drip-drip . . .

Familiar footfalls presently grew audible on the stairs. There was the turning of a key in the lock. These simple happenings interrupted his thoughts, gave him new hope. A light flared up in his heart. It was his wife, Louise. He loved her.

"She'll shut off that tap," the thought automatically flashed on his mind, and he smiled almost with joy.

She came in panting, out of breath. She cast upon her husband a concerned look.

"My dear," she cried, "it's begun!" "Begun?" Incredulous the look he gave her. As if he hadn't quite comprehended.

"Oh, my darling! It's dreadful! Perfectly dreadful! With my own eyes I saw them—"

Professor Michelson, no longer thinking, ceased his pacing up and down, and stared at his wife oddly, as if at one and the same time he understood and did not understand. Everything in him seemed to stop. A smile, an odd smile, of which he was unaware, played on his face. It frightened Louise.

"Darling! Darling!" she cried. "Don't look at me like that. I can't stand it! . . . Oh, darling, it may not be so bad. But we ought to give thought to it. To save ourselves . . ."

"Ourselves?" He started, like one newly awakened, while his face assumed a sober, kindly expression. "It's sweet of you to say so, my dear. But they wouldn't dare do anything to you!"

"You mean, because I'm a Gentile? Do you think, my dear, I'd take advantage of it? No, no, my dear. You're everything to me. I shouldn't think of saving myself while you were in danger!"

He waved her aside. "I want you to —" he began resolutely. But she interrupted him.

"You've no idea what they are like!" she said indignantly. "You have too good an opinion of German common sense. Listen to me. I've just come from a restaurant where I lunched with my sister Julie. I was just saying to her, 'Do you really think they could be so dreadful and kill human beings simply because they happen to be Jews?' And, do you know, scarcely the question was out of my mouth, when a half dozen Brown Shirts entered the place. They looked round the room and marched straight for the table next to ours. Four Jews were sitting there, quietly having their lunch. 'Heil Hitler!' said one, who appeared to be their leader. The Jews said nothing. 'Heil Hitler!' he repeated. 'Didn't you hear me? Say it after me, you swine!' The Jews looked frightened, and didn't stir. 'You won't? Kiss the swastika, you Jewish dog!' And he seized one of them by the scruff on the neck and pressed his face against his sleeve. The Jews, unarmed, protested, struggled. The Nazis began beating them up. No one dared help them. The faces of the poor Jews were terrible. And, oh, the blood!"

Louise closed her eyes to shut out the sight of that blood. "It was dreadful! Perfectly dreadful! . . . It was even worse in the streets. It's going on right now . . . Augie dear, I wouldn't have anything happen to you for worlds! Hadn't we better flee while there's still time?"

She flung her arms around her husband, and pressed his head to her heart.

"I have my work here," he began, disengaging himself.

"Listen," she said, taking his hand and leading him to the divan, where she sat him beside her. "We must talk this over. And we must keep

(Continued on page 213)

It's Interesting, But True

By NATHAN ALESKOVSKY

THERE is a perpetual Sabbath upon the earth: the Greeks observe Monday; the Persians, Tuesday; the Assyrians, Wednesday; the Egyptians, Thursday; the Turks, Friday; the Jews, Saturday; the Christians, Sunday.

NO devoutly religious Jew ever willingly passes under the Arch of Titus, the most beautiful of its kind in Rome, because Jewish prisoners of Emperor Titus were forced to build it.

THE Jewish law of prohibiting the cooking or eating of milk and meat together is believed to have grown out of the biblical prohibition of "seething a kid in its mother's milk."

ENGLISH JEWS sometimes show a disinclination to sit down thirteen at a table, while Russian Jews consider number thirteen particularly lucky because it is the gematria of the last and most important word of the Shema. The disinclination of the English Jews is believed to be born of the influence of Christian neighbors who connect the superstition with the last supper of Jesus.

JEWS introduced coffee into England.

DURING 1928 approximately 20,000 anti-Semitic meetings were held in the Reich in Germany, according to the *Voelksicher Beobachter*, Hitler organ of Munich.

AN old Jewish law states that if both parents demand something from a son simultaneously, the father must be obeyed first.

ONE of the folk-medicines recommended by superstitious Jews or sufferers of epilepsy is to place a few crabs in a pot, pour wine over them and bury them for three days and three nights. Then give a portion of the sauce to the patient every morning and night for nine days.



Emil Berliner

ONE of the greatest contributions made toward the perfection of the telephone was made by Emil Berliner, a German Jew, who invented the loose-contact telephone transmitter, now universally employed in the telephone.

THE practice of clipping a bride's hair before the cap, which is a sign of marriage, is placed on her head, was adopted by the Jews of Poland in the 16th century.

THE foundation of the Hebrew Education Society at Philadelphia in 1848 was the first move toward the formation of a Jewish college in the United States. Nineteen years later this society became Maimonides college.

FOLKLORE of Russian Jews ascribes thunder to the rumbling of the prophet Elijah's chariot wheels among the clouds.

ON the tombstone of Uriah Phillips Levy, Commodore of the United States navy who died in 1862, is recorded the fact that "He was the father of the law for the abolition of the barbarous practice of corporal punishment in the United States

navy." Commodore Levy, who was one of the greatest Jews of his day, was buried in Cypress Hill cemetery, New York.

BECAUSE an old Jewish law states that healing on the Sabbath is justified only in an emergency, devoutly religious Jews today will treat a sore throat on the Sabbath by swallowing oil, etc. Gargling is unlawful because it heals; swallowing only alleviates.

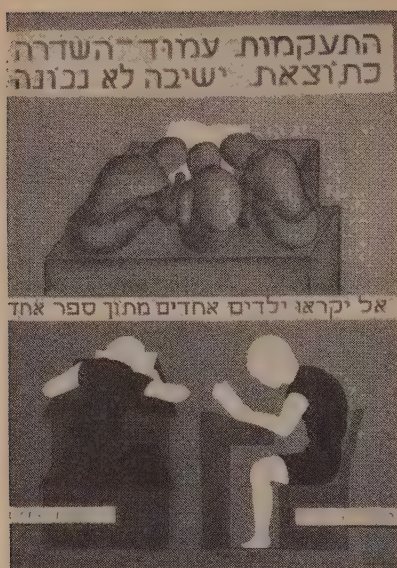
PORTUGUESE Jews during the Middle Ages were required to furnish an anchor and cable for every new ship launched by the crown.

A VOW that only a Pope could absolve was responsible for the expulsion of the Jews from Prague in 1561. Ferdinand I who ordered the banishment answered all appeals to reconsider his decree with the statement that he had taken a vow to expel all Jews from the city. Mordecai Kohen, a Jew of Prague, journeyed to Rome, gained an audience with Pope Pius IV and received a dispensation which absolved the emperor from his vow and brought about the return of the exiles to their city.

AN old rabbinical law provides that if a Jew and a Gentile are in partnership, the profits of Sabbath trade belong to the Gentile, the Jew receiving the profits of some other day in compensation.

THE most prominent position ever attained in Ireland by a Jew was that of Lord Mayor of Belfast, held by Sir Otto Jaffee from 1899 to 1900.

THE practice of mocking the teacher, popularly known as the "rabbi game" among Jews, is said to be the direct outgrowth of the period between the 17th of Tammuz (July) and the 9th of Ab (August) during the Middle Ages—a period when children were not allowed to be punished!



One of the posters used in the Palestine School Hygiene Exhibit. It shows the evils of incorrect posture.

DR. FRITZ KAHN, founder of the Yehuda Halevy B'nai B'rith Lodge in Berlin, was the creator of the School Hygiene Exhibition recently held in the Straus Health Center in Jerusalem. The Exhibition represented an entirely new idea in Palestine, where precautionary measures along hygiene lines are still so important. It was held for the education of children, parents, and teachers in the health commandments. One show-card illustrated the consequences of bad posture of the school child; another, the need of regular brushing of teeth; the need of exercise, etc.

THE NAZIS have been in power in Germany for two years. The tendency in many quarters is to assume that by this time conditions of the Jews have been stabilized. Such is not the case. In spite of a rigorous censorship of the press, reports continually leak out of Germany which would indicate that the Jews are no better off today than they were a year ago. The "cold pogrom" continues in many parts of Germany.

Pietro Sclari, Berlin correspondent of the influential Italian paper, *Gazzetta del Popolo*, recently wrote that the Nazis will never abandon anti-Semitism.

So many elements in Germany are urging even greater restrictions against Jews that the *C.-V. Zeitung*, organ of the Central Union of German Citizens of the Jewish Faith, editorially declared that German

Jewry is entitled to fight them on the grounds of preserving law and order.

The Nazi press continues to seethe with inciting articles directed against Jews. A paper of Dortmund has coined a new word, "semigrants"—a compound of Semites and emigrants. The *Voelkischer Beobachter* prints reports like the following: "The first refugee of Jewish descent has arrived in Paris from the Saar, accompanied by two prostitutes". A wretched sheet in Nuremburg, controlled by Julius Streicher, suggests "Trunks and Time Tables as Window Decorations for Jews and their Friends", in a headline. A Nazi newspaper in Cologne refers to "high treason in the Saar on the part of Jews, Marxists, and other vermin". In an address at a mass meeting, Dr. Josef Goebbels called the Nazi opposition union "Jews, Separatists, Marxists, Communists, and emigres from all countries."

A warning to the world that the entire Jewish population of the Saar, numbering some 4,000, will be placed in a concentration camp at Neunkirchen, by the Nazis, has been issued by the Association to Help the Saar Victims. Hundreds of Jews have already fled from the Saar, but the bulk remains, and many are mistreated and humiliated daily, in direct defiance of the agreement between the League of Nations and Germany.

Minister of the Interior Wilhelm Frick recently declared that "the general, equal direct and secret suffrage will continue to remain valid for both sexes of all German state citizens." According to Nazi fundamental principles, only those are Germans who are of "Aryan" blood.

The *Angriff*, Goebbels's mouthpiece, has declared editorially that no matter how great an improvement in economic conditions takes place in Germany, the Nazis will never alter their attitude toward the Jews. But economic conditions in Nazi Germany continue to grow worse. Trade is declining rapidly, while unemployment is on the increase. Since Hitler came to power, Germany's total volume of exports has fallen \$258,140,000; Imports, \$52,000,000. In foreign trade there was a total unfavorable balance of 285,000,000 marks. Practically the

only industry now making big profits is the armament industry, which reports record earnings. The Krupp family realized a profit of \$2,680,000 during 1934.

BY A DECREE, the government of the Soviet Union has wiped out the indebtedness of Jewish agricultural collectives in the Ukraine, Crimea, and other parts of the Union. The amount of the debt had been 11,000,000 rubles (\$6,000,000). The same decree released all agricultural collectives from their obligations, which totalled the huge sum of 435,000,000 rubles.

"There is every reason to anticipate," declared James N. Rosenberg, chairman of the American Jewish Joint Agricultural Corporation, "that additional loans, made to Jewish agricultural collectives since January 1, 1933, will also be written off shortly."

"In plain words," the *Jewish Daily Bulletin* stated editorially, "the position of the individual Jewish land workers in the Ukraine and the Crimea will greatly improve, due to the helpful move now made by the Soviet government."

NOT a single Jew will probably be elected to the Polish Parliament according to Polish Jewish leaders, if a new constitution, recently adopted by the Senate, is approved by the Sejm, as every evidence seems to indicate. It abolishes the proportional electoral system, and will affect all minority groups.

THE Joint Distribution Committee and the Zionist Organization of America have agreed to carry out jointly this year's campaign for funds under the United Jewish Appeal.

EXPRESSING their views as individuals, 241 Reform rabbis of the Central Conference of American Rabbis have signed a statement endorsing the Palestine Labor movement. "This program of the Histadruth in Palestine, and the League for Labor Palestine in America," says the statement, "seems to us to be at one with the essential principles of prophetic idealism."

OF JEWISH LIFE

(Jewish Telegraphic Agency)

FAIRLY accurate estimate has revealed that 1934 was Palestine's greatest year, economically speaking. Approximately \$50,000,000 was invested in the country by Jews. In industries and crafts, there was a 5% gain over 1932 and a 100% gain over 1933. Building showed a gain of 80% over 1933 and 246% over 1932, reaching a peak figure, during 1934, of \$26,000,000. Four million of the last-named figure was spent in the colonies; all the rest in Tel Aviv, Jerusalem and Haifa. Approximately \$250,000 was invested in the general field of agriculture; \$7,500,000 in industries and transportation. New industries launched during 1934 cost \$250,000.

In addition to the above figures, \$750,000 was used to buy land from Arabs, in public works and in trades.

ALEXANDER LOEB, 18-year-old Jewish aviator of New York, will attempt a solo non-stop flight from New York to Palestine this summer—provided he can raise the necessary funds.

THE Fascist government of Austria, through its vice chancellor, Ernst Stahremberg, has voiced an ugly threat against the Jews of that country. "Jews who come into conflict with our laws and who do not wish to adapt themselves to our inner development," he said, "must take the consequences . . . The Jewish question obviously exists; it would be absurd to deny it."

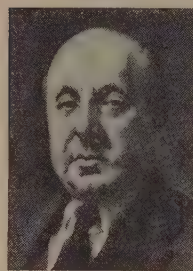
This unwarranted threat, directed against a people who are often even overzealous in their patriotic solicitude for whatever country they inhabit, was made while rank discriminations are continuing against the Jewish people. The latest is in the form of a "social reform bill" proposed by the Austrian government, calling for the cancellation of all existing contracts with doctors employed by the sick fund panels and providing for re-engagement only after a process of "selection." It is only too obvious what the basis for such "selection" will be, if the bill is passed.

Hundreds of Jewish employees of the government were recently dismissed, and replaced by "Aryans."

BEFORE an audience of 700 friends and civic leaders, Barnet Hodes, member of the Illinois Tax Commission and for many years a leader in the Jewish communal life of Chicago, was presented with the Distinguished Service Award for 1934 at the annual dinner of the Junior Association of Commerce. The Award is presented each year to the Chicagoan under the age of 35 who has done most for the city.

AT a meeting which marked its 25th anniversary, the Brooklyn Federation of Jewish Charities re-elected Judge Mitchell May president for his fourth term.

MORE than 700 persons, many of them prominent in journalistic, industrial, and public life, attended



Louis Wiley

a dinner in New York City recently in honor of Louis Wiley's 50th anniversary in journalism. Mr. Wiley is business manager of the New York Times, a paper with which he has been associated for 39 years. After

many tributes had been paid him, Mr. Wiley responded by lauding Adolph S. Ochs, owner of the Times.

THE only Jewish student in America to win a Rhodes Scholarship this year is James Goodfriend, Jr., a freshman in the medical school of the University of Missouri.

AMERICAN JEWS, who number more than 4,500,000, contributed \$4,986,379—or more than one dollar each—to the support of 30 welfare agencies here and abroad during the past year, according to the National Council of Jewish Federations and Welfare Funds. The largest share was expended toward "overseas reconstruction and relief".

IN Fascist Germany, Jews are hounded and persecuted. In Democratic America, the President of the United States himself joins outstanding citizens of all faiths in hailing the importance of Brotherhood Day, which was observed February 24 under the auspices of the National Conference of Jews and Christians. In a letter to Dr. Everett R. Clinchy, Director of the Conference, President Roosevelt wrote: "I am pleased to note that Brotherhood Day, instituted last year by the National Conference of Jews and Christians, was very widely celebrated. Its observance this year on February 24 offers an opportunity to mobilize the forces of goodwill across the country and to promote common effort on the part of religious groups in all that makes for human welfare and good citizenship. Its association with the birthday of our first President will remind our people of his broad and tolerant spirit and his consistent support of the principles of religious liberty and freedom of conscience."



The Leo N. Levi Memorial Hospital at Hot Springs, Ark., celebrated its 20th anniversary on February 25th. Above is pictured the Charles Steinberg Clinic, an important part of the institution.



The PRESIDENT'S PAGE

I AM gratified with the decision arrived at by the American Jewish Congress to recall the holding of elections in April of delegates to a session of that body to arrange for a World Jewish Congress.

I urged that the elections be recalled. Of course, others did the same. It must have been perfectly clear to the proponents of the elections that if they proceeded with their plans and set a date and named a place for the holding of a World Jewish Congress, they would have given a big title to a small and unrepresentative gathering.

It has been an open secret for some time that the more sober-minded in the American Jewish Congress detected the mischief of a World Jewish Congress, and the impossibility of bringing together a body of men who would deserve the right to speak and act on behalf of worldwide Jewry. Evidently the more radical element in the American Jewish Congress has yielded to the better judgment of their calmer associates.

No one has the right to find fault with the honest views of another, even though those views are diametrically opposed to his own. Granted that those who favored the early holding of a World Jewish Congress were actuated by thoroughly honest motives (and there is no reason to doubt their sincerity), friends and opponents of the proposal can well felicitate each other on the conclusion reached that the time is not propitious just now for the holding of a World Jewish Congress, if indeed there ever will be a time in this generation when such a convention may do good and not evil for us.

Enlarged Scope of the Joint Council

CONVINCED as I am that a World Jewish Congress would prove a hindrance and not a help to the Jewish people, equally convinced am I

of the importance of coordinating the efforts of B'nai B'rith, the American Jewish Committee and the American Jewish Congress in all matters of national and international Jewish concern.

It will be recalled that even before the German Jewish situation had become very acute, I urged the creation of such a jointure. B'nai B'rith was successful in effecting coordination of effort by those organizations. True it is that for a while the jointure was abandoned but kindly intercession led to a resumption of united action, which continues week after week to deal with the German situation harmoniously and to the extent possible, effectively. One of the virtues of this consolidated effort is the absence of flambouyant announcements. Unfortunately, a large section of the Jewish people looks upon the discontinued first page newspaper articles as evidence of inactivity and attributes it to lack of unity among the organizations, whereas just the contrary is true.

Having proved their willingness and ability to coordinate in the German situation, there is every reason why the scope and jurisdiction of the Joint Council should be enlarged by the organizations represented in the Joint Council so that the Council might deal with situations in all countries in which Jews are adversely affected because they are Jews, to the end that the Joint Council may serve the Jew everywhere as it is now seeking to serve the Jewish victims of Germany's mistreatment.

Another Lodge with Many Committees

TOLEDO Lodge No. 183 feels that it has a right to recognition because of its many committees, and I believe it is justified. I have before me a list of these committees. They are: Membership; Social Service; Benevolent Institutions:—(1. Cleveland Orphan Home; 2. Leo N. Levi Hospital; 3. National Jewish Hospital; 4. Jewish Consumptive Relief Society); Audit; Athletic; Juvenile Court; Boy Scout; A. Z. A.; Consolation and Condolence; Civic Affairs; Conservation; Anti-Defamation League; Fellowship; Inter-Fraternal Relations; Budget; Cards; Committee on Initiations; Publicity;

Americanization; By-Laws and Resolutions; Educational League; Program; Entertainment; Intellectual Advancement and Telephone, and the membership in these Committees totals 176.

Across the Border

I had delightful companionship with very many of our Canadian brethren recently. In three successive days I visited, in order, Toronto, Ottawa, and Montreal. Not fewer than 3000 greeted me in three public assemblies. I found interest in Jewish affairs at fever heat. It was actually contagious. B'nai B'rith has accomplished wonders in the way of uniting our coreligionists. I think five Rabbis shared the platform with me in one of my appearances. Of course, they represented every tendency in Judaism, and all were at home at a B'nai B'rith meeting. Doesn't that signify a great deal? I think so.

Temple Emanu-El, Montreal, enjoys the unique distinction of having an ordained, though retired Rabbi as its President. I know of no similar situation. Dr. Nathan Gordon graduated from Hebrew Union College in 1906 and after officiating for a time sought the law as a profession. He is K. C. in Montreal; has for very many years been President of Temple Emanu-El; is held in highest esteem by his fellow citizens; is always at the side of his Rabbi, who by the way, is his fellow alumnus of Hebrew Union College, Rabbi Harry J. Stern.

Rabbis' and Presidents

WRITING about the nearness of a President and a Rabbi of a congregation reminds me that many years ago en route to a Council of the Union of American Hebrew Congregations, I met the lovable and beloved Rabbi of Congregation B'nai Israel of Galveston, Texas, Dr. Henry Cohen, walking arm in arm with a gentleman, beside a train in the station at Pittsburgh. Dr. Cohen and I saluted each other and a third Mr. Cohen was introduced to me by the Rabbi, and with the introduction came this story from real life: the third Cohen was Robert I. Cohen, Sr. He and the Rabbi were childhood playmates in the great City of Lon-

n. They grew to manhood together. Henry Cohen became a rabbi.

In after times he crossed the ocean and Galveston, Texas, became his home and the Temple there his charge. Robert I. Cohen entered on business career and fate took him to Galveston, Texas. Time moved and Henry Cohen and Robert I. Cohen became Rabbi and President, respectively, of the same organization. The relationship continued until a few months ago when it was severed by the transference of Robert I. Cohen from earth to eternity.

Another Pennsylvania Lodge Heard From

NOT to be outdone by its sisters in Wilkes-Barre and Hazelton, whose fine works were noted in the President's Page last month, Allenstown Lodge has appointed a committee to devise ways and means for raising funds for a B'nai B'rith scholarship. The committee is composed of ten members, under the leadership of Brother Morritz M. Gottlieb.

Repudiated Congressman

FORMER Congressman Louis T. McFadden has announced his candidacy for President of the United States on an anti-Semitic platform. Mr. McFadden is destined to learn some things concerning the temper of the American people with which seemingly he is totally unacquainted, although he should not be, because a small section of the United States expressed their opinion of him in his recent canvass for re-election to Congress, when in an overwhelmingly Republican District in which there are very few Jews, he was defeated by a Democrat in a campaign in which his hate-breeding propensity was the leading issue. Mr. McFadden has much to learn. He has had two lessons. The first was his recent defeat. He had made a spectacle of himself on the floor of the House of Representatives and his District said to him most emphatically that they wanted no more of him. His second lesson came from a hotel which he announced as his campaign headquarters for the Presidency of the United States. The hotel promptly repudiated his announcement and said that its rooms could be used for no such purpose. The hotel cultivated good will; not hatred. It will be interesting to note the bumps McFadden will get on the road to—where?

Death Takes a Great Artist

HATE blinds the eye, dulls the brain and stifles the heart. Never have these truisms been more clearly evidenced than in the Nazi press comments on the death of Max Liebermann, famed Jewish artist and former President of the Prussian Academy of Art, who died on the ninth of February. Professor Liebermann was buried in the old Jewish cemetery in the Schoenhouse-Allee, Berlin. No representative of the German authorities participated in the last rites. Karl Scheffler, outstanding German art critic, in a short eulogy at the grave, said: "Professor Liebermann was the distinguished beacon which directed the course of German art. With Liebermann's death a distinct period of cultural life is disappearing. The deceased will be remembered by all art lovers in Germany and by German artists."

The London *Times* devoted a full column to an analysis of Liebermann's works, praising him highly for his "monumental contributions" to the world of art, and added very significantly, "Few lives could more vividly reflect the change in Germany than that of Professor Max Liebermann." In striking contrast with the foregoing, the *Voelkischer Beobachter*, Hitler's organ, described Professor Liebermann as "a Marxist artist" and his works as "remote from racial conception" and as "overestimated", and charged the dead artist with having opened the Prussian Art Academy to decadent influences in art at the time he was its President.

That all Germans are not permeated with the hate for the Jew as is *Voelkischer Beobachter*, is illustrated by a tribute to Professor Liebermann by Ernest Benkart, famous art critic in the *Frankfurter Zeitung*, in the course of which he said: "Professor Liebermann's works will last and his name will never be forgotten as one of the greatest exponents of German art."

The B'nai B'rith Magazine honors itself by devoting its front page to a reproduction of the likeness of Max Liebermann, famous artist—a Jew.

Proselytes of Righteousness

(Continued from page 191)

son, of Philadelphia (1798-1869). Though of Quaker stock, about 1840 he made the acquaintance of Isaac Leiser, and became deeply attached

to him. His Biblical leanings led him to obtain nomination as first United States Consul at Jerusalem. Here, his Jewish interests became more and more pronounced. He assumed the name "Michael C. Boaz Israel", contributed to Jewish papers, strongly criticized the methods of the Christian missionaries, and came to be on intimate terms with the principal families in the Sephardic community. At last, in 1848, he took the decisive step, formally entering the Covenant of Abraham. On his return to America to settle his affairs, his wife and son obtained a Commission in Lunacy in order to restrain him: but on appeal, after a memorable law-suit, the decision of the lower court which granted this was reversed. Shortly after he returned to Jerusalem, and devoted the rest of his life to an attempt to secure the agricultural regeneration of a Jewish Palestine, on behalf of which he conducted a vigorous campaign in the columns of *The Occident*. He is hence to be regarded amongst the pioneers of Zionism. Shortly after his return to Palestine, he married a Sephardic woman. He led the life of a pious Oriental Jew, amid the universal respect of the community; and when he died, on November 6, 1860, he was buried on the Mount of Olives, with such honors as are paid only to a learned and pious rabbi.

A very similar type, with identical interests, was provided by the ancient Baltic city of Danzig. The year 1934 marked the hundredth anniversary of the conversion to Judaism of a certain Christian burgher of that place, named David Klasen. Subsequently he, like Cresson, devoted himself to furthering the cause of Jewish colonization in Palestine. Ultimately, he became superintendent of the orange plantations in the Montefiore Gardens near Jaffa, now included in the boundaries of Tel-Aviv. It is not easy to over-estimate the share which this Proselyte of Righteousness had in founding what was to become one of the stable industries of the New Palestine.

A woman of our own day fittingly concludes the cycle. 'Elisheva' was born in Rjasan, in Russia, in 1889, her name originally being Elisheva Shirkow. She removed to Moscow, came into contact with Jewish life, learned Yiddish and Hebrew, and began to translate some of the literary treasures from these languages, from

(Continued on page 208)



The WOMAN'S REVIEW



The Urge Toward Inter-marriage

IT would be interesting to know how largely our men and women think of intermarriage. Just because a preponderance of marriages involving Jews today are not intermarriages, we take it for granted that few of our young people ever give that possibility a thought.

Intermarriage is not much talked about today for the simple reason that anti-Jewish sentiments and activities are exhibited over a wide area of the world. In fact, the very contrary is happening. Thousands who had read themselves out of the fold or who kept aloof from it, have been forced back. As human beings, they need companionships and friendships. The necessities of life, such as the yearning for social relationships, have enabled them to repair breaches that once appeared irreparable.

The hostile influences have by no means suppressed every thought of intermarriage on the part of individuals among the Jews. These thoughts are stimulated by conscious and unconscious forces.

There are men and women who rebel against the idea of moving socially in "a closed circle." They want to crash the clubs and the hotels that do not accept or entertain Jews. They imagine that marriage with one who is not a Jew will break down those barriers. Some in this group are prepared to disown friends and even family to walk this path of "emancipation." The same temptations that came, in Fannie Hurst's "Imitation of Life," to Delilah's daughter who looked white but was black, come to these men and women.

I am aware that in certain groups of our population intermarriages do take place without any of these ugly motives being involved. In small communities, with very few Jewish men or women, the young people make associations and friendships that are continued through life, with marriage. In the very largest cities, intermarriages are quite frequent, particularly between the so-called workers' groups. Religion and race

as dividing forces seem to be obliterated by them, in frequent instances.

I have talked with young people who do not hurdle this problem under the same easy and "natural" influences. I refer to those who pass through a reflective period in settling this issue. They mingle in high school and college with youth of varied ancestors, and are resentful of the repeated caution "not to fall in love with a non-Jew." They do their own research and ask the nature of the "calamity" they are urged to avoid. They view the world as a world that is moving toward universalism, a world that abhors tribalism. They love to think of the United States in the terms of Israel Zangwill, as "a melting pot." They see no validity in the historical argument: that Jews have been made to feel that they are a group apart, and that no people is willing to have them merge with them.

At that state of their thinking, these young people would emphatically dismiss any suggestion that the Jews ought to set themselves aside, to live a separate existence eventually as a nation in Palestine, or merely as a "distinct" community in the various lands in which they are dwelling. They debate the issue of intermarriage with great fervor. It is one of the many evidences of their aspiration for a humanity that knows no distinction between races.

When they speak those longings, they are not un-Jewish. They are not uttering heresies. Their ancestral prophets dreamed those very dreams centuries ago.

Now, let us get down to the realistic elements of the problem. There is present everywhere an extreme nationalism that often identifies itself with racialism. These nations are determined to keep their stock pure. Even Soviet Russia, in which racial differences are legally outlawed in economic and academic affairs, encourages the various racial groups to set up their own organization, for the advancement of their particular cultural and linguistic interests. There are no lands in which the Jew could, to any considerable

extent, fuse himself with the rest of the population, through the process of marriage. And there is no need to mention that under Hitler, the "way out" is "verboten" and penalized. It is even considered traitorous to the aims and potentialities of the Aryan race.

Coming nearer home we discover if we are not already aware of it, that a National Conference of Jews and Christians has only scratched the surface, in disentangling the many prejudices and enmities that exist between Christian and Jew, viewing the problem from the religious field only. This religious gulf penetrates into virtually every quarter of the social life. A person who intermarries finds himself or herself caught in this maelstrom of divisive currents. Such a person frequently solves the dilemma by cutting himself adrift from "the Jewish problem."

I, for one, consider myself too "emancipated" to desert my fellow Jews. I cherish them too dearly to disown them. I could not keep my silence about any injustice toward them any more than I could about a question affecting any other people. No club could see me cross its threshold if my introduction of Mrs. Levinson were frowned upon.

I don't find it hard to be a Jew. I am not blind to the sufferings and unmerited chastisements that have been heaped upon us. Borrowing a Christian expression, we Jews have carried "a cross" more actually than the bulk of Christians. Christians and other religious groups are far removed from the fundamental teachings of their religion's founders.

While the human family strives to rid its soul of the untoward complexes, fears, and dislikes, let us, as Jews, nurture ourselves on the rich ethical and religious sustenance that we possess. There is no need for shuddering if a finger singles us out as being different, or as not belonging. A Jew, by this date in his history, ought to have acquired the natural stance of dignity and the vision that both forgives and loves.

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17.95 The Pembroke . . . suit with action-back jacket, in shepherd's check. Felt hat, 5.00; jacquard silk blouse, 7.95.

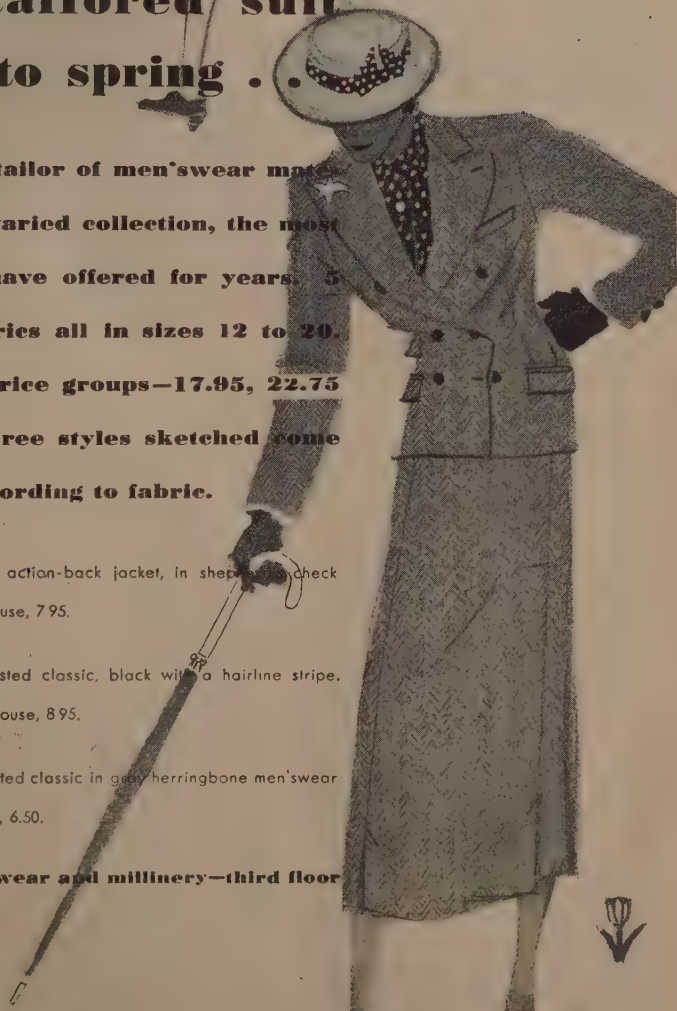


22.75 The Colby . . . single-breasted classic, black with a hairline stripe. Felt hat, 7.50; cotton-shirting blouse, 8.95.



29.75 The Goucher . . . double-breasted classic in gray herringbone men'swear. Straw hat, 10.00; tie silk blouse, 6.50.

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Left: a group of new arrivals, women and children, who reach Sunrise Colony in great spirits. Right: a squad of former city folks, who find the task of cultivating a peppermint crop at Sunrise Colony exhilarating after a lifetime of city pavements, noises, smoke, and stuffy tenement dwellings.

Sunrise in Michigan

(Continued from page 189)

Sunrise management are meeting with official approval.

Mr. Cohen is emphatic in his declaration that the colony is not a co-operative but a collective enterprise. Each couple is required to pay \$500 upon joining, and an additional \$100 for each child or member of the family. At the end of the year, every colonist receives an equal share of the income for his personal needs. "The members live like one big family," Mr. Cohen explained, "sharing work, leisure, sorrow and pleasure in a like measure. The community provides all the needs of the members and expects each one, in return, to give his whole-hearted co-operation in carrying on the work."

In this spirit, the largest single group in the colony lives under one roof—in the two-story, 32-room frame building which is known as The Hotel. Smaller houses accommodate the rest of the collectivists—four or five members to a house, each couple being assigned a room, the only additional available housing space being the common sitting room.

The writer asked Mr. Cohen whether the lack of privacy does not contribute to possible discontent. He admitted the possibility. He also admitted that the collective form of eating is a cause for dissatisfaction. But this admission, too, was a mere acknowledgment of a slight flaw in a great experiment; insofar as the majority of the group is concerned, Spokesman Cohen declared, they are searching for a solution, are seeking to provide more privacy for mem-

bers, and the aim is in the future to make it possible for each membership couple to have two rooms and a bathroom.

ONE of the prime issues of the Colony is the kitchen and dining room problem. Three times a day members of the community meet in the dining room for meals. At breakfast, food is served cafeteria style. There is table service at the lunch and dinner meals. Tablecloths are used only for the evening meal. The simple food is prepared by a selected membership kitchen crew from products grown mainly on the farm. The aspiration of the colony is to rise to a point of producing at least ninety per cent of its necessities on its own soil.

But the collective eating and cooking is the cause for considerable grumbling. The average Jewish housewife, accustomed to preparing her own meal for her own family and serving it in the privacy of her home, is dissatisfied.

Again "Comrade" Cohen offers an explanation. "It is hard to satisfy people from eighteen states in America and from a dozen different European countries. Each has come to us with different habits and a different menu. The food problem may certainly be an important cause for dissatisfaction. But we are concerned with bigger things, and we are confident that we shall overcome these difficulties."

Mr. Cohen is not content with disposing of the problem in this manner. He points to the advantages: the women have no housework and no kitchen work, unless they are selected for cooking and serving jobs.

They share the duties of the men and they have a great ideal to perpetuate.

There is a division of labor in the colony. Able mechanics are assigned to important mechanical tasks. A former hardware man will be given the job of repairing a chimney or aiding in a building repair job. The colony, in fact, is in search of good mechanics who desire to become members of the community. But the largest number works on the farms. And when the work is heaviest there, all hands are required.

THE Colony is ruled by a democratically elected executive committee, farm management, industrialization and community service committees, including the officers. At the present time, Morris Krupnick of Chicago, is president of the community; Joe Swire of Albany, New York, is vice-president; and Joe Bybnick, of Cleveland, treasurer.

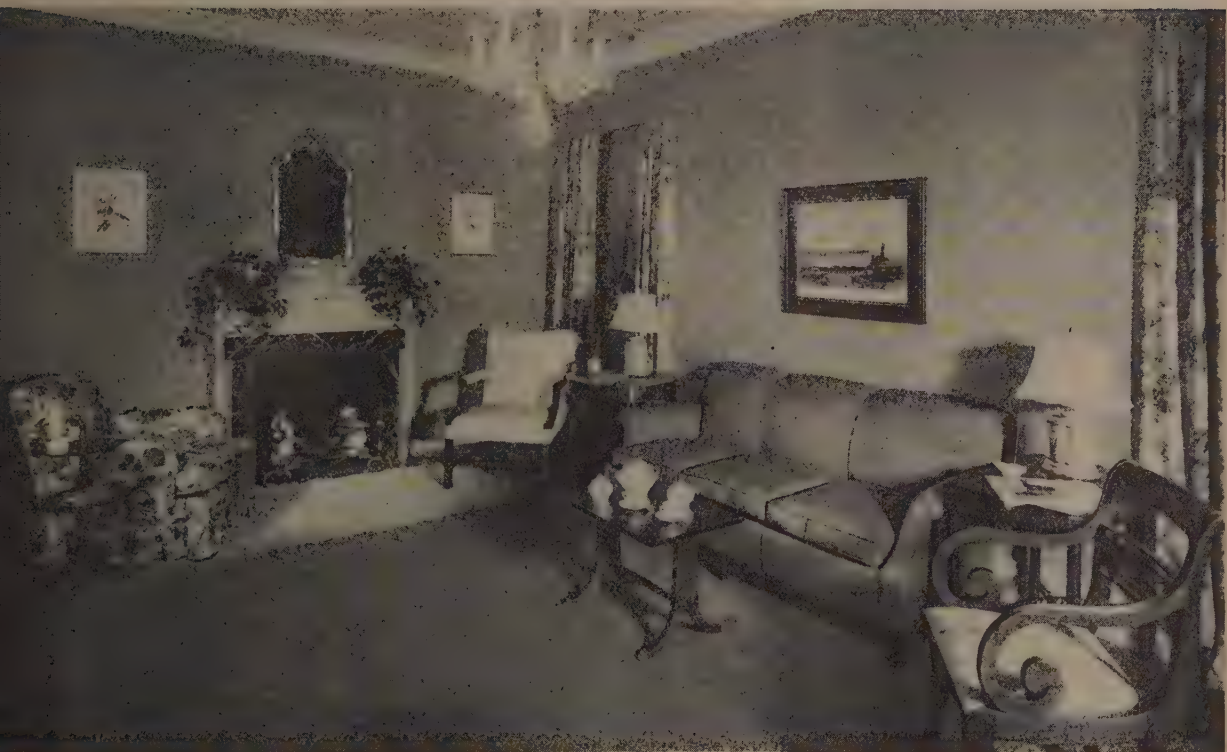
Joseph J. Cohen, as spokesman for the Sunrise majority group, makes no apologies. He rather likes to admit mistakes, and appears to enjoy criticism. I asked him why he devotes so much space, as editor of the Colony's mimeographed *Sunrise News*, to adverse criticism of the enterprise by dissatisfied members, and he had a simple answer: "We enjoy scratching ourselves."

I asked Mr. Cohen: "From your experience with the Sunrise Colony, do you find that the Jew is willing to sink his individuality in an effort in which his future progress is intimately bound up with the progress or failure of an entire group?"

Again Mr. Cohen was frank, but optimistic. "The spirit is willing, but

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our members find it difficult to become adjusted," he declared. But he insisted that the plan is sound, that the Colony is at present in a secure financial state, that there is no social problem, and that although the work is hard the stout of heart—who form the majority of the group—will emerge victorious in an effort to build a new life for themselves and their children.

"Are the luxuries of the city seriously missed?"

"We are comfortable," was his reply to this question.

But he admitted that there is a social void, that the members miss the theater, and that they will be compelled to provide their own entertainment.

Perhaps one of the saddest elements in the entire scheme is revealed in Mr. Cohen's answer to my question as to the manner in which the colonists spend their leisure time. "We haven't any," he said, "we're too busy working."

MR. COHEN pointed out several important achievements. The county of which Alicia is a part has benefited because, for the first time in six years, taxes are being paid on time, Sunrise Community having remitted \$6000. Furthermore, the merchants are anxious to do business with the Jewish group and many are deriving great benefits from the newly-created purchasing power.

Other colonists who belong to the majority group of idealists are not only determined that the project shall not fail, but insist that the group is secure and that an ideal community is in the offing. Harry Weinstock is one of the group who painted a glorious picture. "If only men would forget petty ideas and differences," he argued. "Selfishness is at the root of evil. We aim to eradicate greed, to eliminate the faults which condemned us to a life of competitive struggle in the city. We are in a position here to build an ideal life. I firmly believe that we shall."

Another idealist pointed to the lack of crime—there was only one instance of petty thievery in the entire history of the Colony, and that case was settled out of court and the member eliminated from the community.

Furthermore, it was pointed out that in a year and a half of struggle for an ideal existence there was only one instance of punishment for disobedience. In that case, the punishment meted out was that the guilty

person was barred for a period of one month from meetings of the Colony.

SINCE the colony was founded, seventeen families returned to their original homes. Others would gladly leave, but the majority refuses to establish the precedent of permitting a section of the settlement to declare its intentions of breaking away by having the investment returned. To enforce discipline, therefore, the group is carrying on on a two-factional basis. The minority must stick it through with the majority. And the majority must continue to "enjoy scratching itself."

Evidences of discontent are to be found in the first annual report of the officers of the colony:

"We have sustained considerable losses in members, actual and prospective, in income, and—the main thing—in spirit. . . . Our attention was, under the circumstances, riveted to the material needs only. The intellectual, artistic and spiritual needs of the community were badly neglected. . . . Let the past bury its own dead! Let us all make an effort to forgive and forget. Let us turn a new leaf with determination to build and improve, to keep on developing, beautifying and enriching our lives, for the benefit of all concerned and the glory of the great ideal that will redeem suffering humanity. Freedom, equality, and justice shall forever be our guide in life."

But the past has evidently not buried "its own dead" and the discontented element continues to grumble. The December 15 issue of *Sunrise News* contains several indications of a continued state of unhappiness.

And following the last election the minority group registered a complaint that it was not represented, that provision should be made for minority opinions on the ruling board of the community.

IT is clear that, while there is something wrong in the colony, the intentions are of the best. A great experiment is having a serious trial. The fate of the most important Jewish cooperative farming enterprise in this country hangs in the balance, apparently because neither majority nor minority will make compromises; and because it is so difficult for a city-bred people to become accustomed to the trials and hardships of farm life.

Furthermore, there is a lack of

social life for the obvious reason that there is no relationship with the neighboring communities. The Jewish farmers in Alicia, Mich., have nothing in common with their non-Jewish neighbors who look suspiciously upon them because they are Jews. And they have nothing in common with their Jewish neighbors in surrounding cities because they have divorced themselves from Jewish traditions and Jewish life. The reaction on the young in the colony is the influence that comes from strife and not from an effort to build an ideal Jewish life—and it is difficult to visualize the building of a Jewish cooperative colony without in some form honoring the common heritage of the group.

If only the Sunrise Colony would share its problem with experts—and why not the experts from the Jewish Agricultural Society, as well as government experts?—perhaps it could be helped to success in the building of that ideal life to which it aspires, an effort that must arouse the admiration of all.

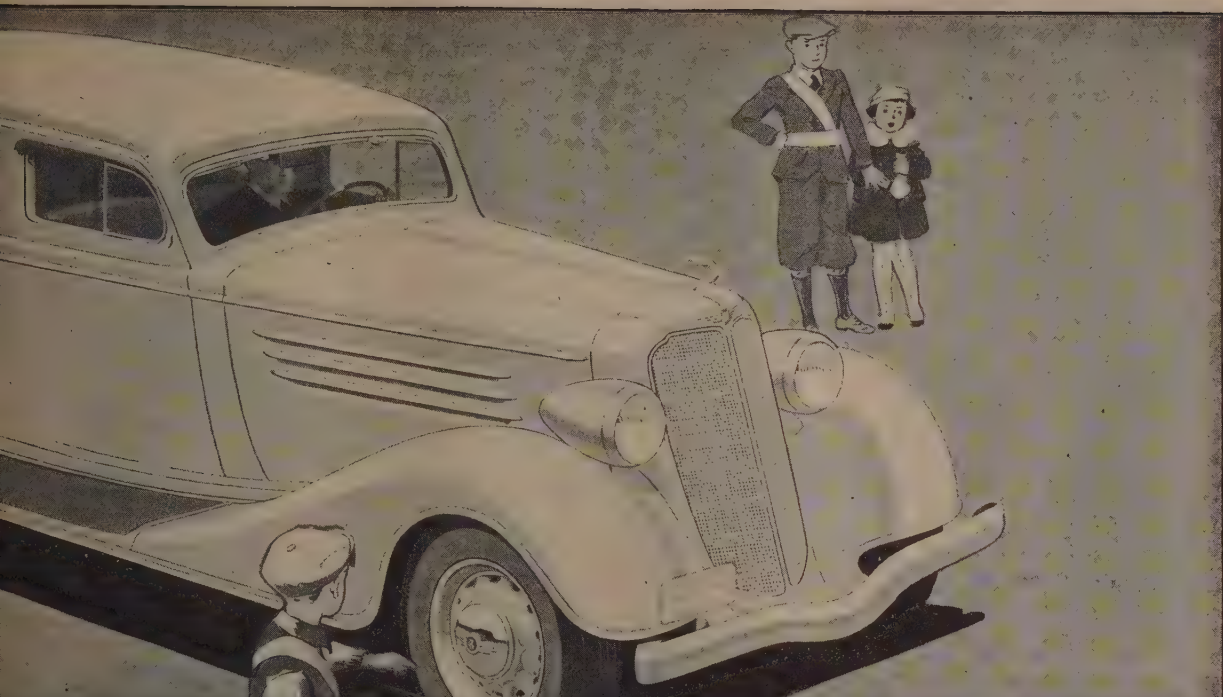
American Jewry will gain from the success of the Sunrise Community. If it fails, it will add a very sad chapter to our back-to-the-soil movement.

Proselytes of Righteousness

(Continued from page 203)

Jehudah ha Levi down to Bialik, into Russian. In 1919, she published a couple of volumes of poetry in that language. In the following year, she began to feel her way in Hebrew, writing some poems of rare beauty; and, almost as an outcome of her literary feelings, she shortly after embraced Judaism. Now, she is living in Palestine, the full, untrammelled life of a Palestinian Jewess, and she is numbered among the handful of outstanding figures in a contemporary Jewish literary world. She has published half-a-dozen volumes of Hebrew poetry, and is familiar to the English-speaking world through a recent volume of translations.

It has been left to our own day, too, to provide one of the most remarkable, most widely spread, and (curiously enough) least known instances of mass conversion to Judaism. Towards the close of the eighteenth century, in the reign of Catherine II, there began to appear among the Russian peasantry and artisans a sect which held the Old Testament in the utmost reverence,



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Religion

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Comparative Summary of Annual Statement Figures

ASSETS	DECEMBER 31, 1933	DECEMBER 31, 1934
Ledger Assets	\$445,678,555	\$473,911,284
Interest Due and Accrued	11,062,261	12,499,294
Premiums Due and Accrued	12,274,396	11,978,782
	\$469,015,212	\$498,389,360
LIABILITIES		
Policy Reserves	\$364,287,397	\$385,437,421
Policyholders' Funds	74,562,638	82,202,769
Policy Claims in process of settlement	1,617,376	1,775,419
Dividends to Policyholders	6,693,084	4,885,663
Taxes Due	1,404,090	1,445,849
Miscellaneous Liabilities	320,941	382,828
	\$448,885,526	\$476,129,949
Special Reserve	4,459,678	4,581,603
	\$453,345,204	\$480,711,552
SURPLUS, Massachusetts Standard	\$ 15,670,008	\$ 17,677,808
TOTAL CONTINGENCY FUNDS	\$ 20,129,686	\$ 22,259,411

On December 31, 1934, the Company had in its Offices and in Banks
Cash Balances of more than
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And Held Nearly
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in Government Bonds

During the year 1934
the Company Paid to
Policyholders and Beneficiaries
the sum of
SIXTY-THREE MILLION DOLLARS

During the year 1934
the Cash Receipts of the Company
were over
FORTY MILLION DOLLARS
in Excess of Disbursements

placing it on a footing equal, or even superior, to the New. Little by little, they began to adopt various Biblical rites. They observed the dietary laws: they rejected the doctrine of the Trinity; in some cases, they practised circumcision: above all, they universally discarded the observance of the Sunday Sabbath in favor of Saturday. It was this which gave them the title by which they became officially known—Subbotniki or Sabbatarians.

Under the old Russian regime, they were persecuted ferociously. Large numbers were deported to the Caucasus or Siberia; many, even as late as the nineteenth century, were put to death. But the new Church, like every other, thrived on the blood of

the martyrs, and increased in numbers—so much so, indeed, that the Russian religious leaders professed to regard it as a serious danger. By degrees, many of its followers discarded the few Christian doctrines which they still retained. What was left was no more, and no less, than Judaism. Conversions of individuals, or groups, of whole communities, became more and more common. The government continued to place every obstacle in their way; but nevertheless, the movement gathered weight. There were whole villages in Siberia inhabited by these devoted souls. In appearance and ways of life, they were exactly like any other Russian moujiks. But, in the middle of the village a synagogue appeared instead

of a Church, and some Russian or Polish Jew acted as spiritual factor of the community, teaching them as much as he could of traditional Jewish practice. With the Russian Revolution, the floodgates were opened. Exact data are difficult to obtain, but a scholarly enthusiast who has recently devoted a special work to the subject suggests that the number of conversions to Judaism of Subbotniki in Russia in recent years has been so vast as to compensate and more than compensate, for all the losses which Judaism has had.

The importance which these proselytes attach to the Bible explains the intense interest which they have shown always in Eretz Israel. The part of the *Gere Zedek* in building up the new Palestine has been very significant. A really considerable number migrated thither in the 1890's, fleeing from the Russian persecutions. Before the World War hundreds came from Georgia, in south Russia—descendants, no doubt, of the deportees of previous generations. Today, too, *Gere Zedek* frequently apply for the sparse Immigration Certificates which constitute the key for entry to the land of their hopes. At one time there was talk of their forming a settlement of their own; and in the colonies of Upper Galilee—Rosh-Pinah, Yesod haMaalah and Mishmar ha Yarden especially—there are numerous families of proselytes, with nothing Jewish about them save their ideals.

It must once again be emphasized in conclusion, that the instances brought together in these pages must necessarily constitute only an insignificant minority of the whole noble procession. Over a long period of years, conversion to Judaism was considered a capital offence over a large portion of the world's surface. The long succession of episodes which have been collected here demonstrate, however, beyond all possibility of doubt, that proselytization on the part of the Jews, and the entry of Gentiles into the Jewish fold, has been practically continuous since Jewish history began. The blood of some proselyte, more remote or less, must course in the veins of every Jew in the world today. We can doubtless claim that we are a *relatively* pure race; perhaps even that we are the *most* pure race that the Western world can now show. Yet that we are an *entirely* pure race, as is generally believed, is a demonstrable error.

Departure from Babylon

(Continued from page 193)

and donated liberal sums, which resulted in handsome stone buildings housing modern schools . . . (Most of these schools are named after some benefactor). They are recognized by the various Provincial Governments, and some have been praised by educational authorities as model institutions of their kind. The language of instruction is English, in which the rising generation is proficient. These schools are in most instances the only source of education for the children of the poor and middle classes, and have played an important part in influencing Jewish life. The wealthy send their children to denominational schools, where they grow up with marked assimilationist tendencies. Only a few decades ago, business absorbed almost all the Jews, but with the wider educational facilities, a greater number are entering the mechanical and liberal professions and taking their part in public life, and contributing generously to public funds.

The Sassoon family have distinguished themselves by not only retaining their Jewish consciousness, but interesting themselves in every Jewish endeavor. Many members of this family have been awarded distinctive honors for public service, and for the notable part they have played in promoting the economic development of Bombay. They have endowed the city with numerous fine buildings and monuments and are the most liberal contributors to countless causes, without distinction of race, color or creed. A remarkable analogy to the story of the Sassoons is the benevolence of the late Sir Manasseh Meyer of Singapore who rendered singular service to the progress of his city and the Malay States; while the late philanthropist Sir Elsie Kadoorie and other Jews with their fruitful energy, intelligent enterprise and wide beneficence have helped in the advancement of Hong Kong and Shanghai.

Today some enlightened descendants of those former wanderers act as honorary magistrates, and sit as councillors both elected or government nominated. Sir Victor Sassoon, part, famous merchant prince, is an expert on Indian finance, and has spoken on occasion in the Indian Legislative Assembly at New Delhi. Sir David Ezra, a leading Jewish personality in India, is Sheriff of Cal-



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cutta. Mr. D. J. Cohen, J.P., serves on the Bengal Legislative Council. Bombay has had its Jewish Mayors in the late Sir Sassoon David, K.C.S.I. Bart. (1922) who also held a variety of other high offices, and Mr. Meyer Nissin, M.A., J. P. (1929). The latter, a self-made man, also serves as a member of the Bombay Legislative Council. Mr. R. A. Raphael, M.B.E., K.I.H., head of the leading business firm of Bassein, acted as its progressive

Mayor for three successive years (1932-1934), during whose term of office many municipal enterprises were undertaken.

The outbreak of the World War naturally affected the inflow of immigrants to a considerable extent. With the cessation of hostilities and with the promulgation of the policy of creating a national home for the Jewish people, the glances of increasing numbers of Iraqi Jews have been directed to Palestine, as the only possible land of immigration. According to official data of the Palestine Zionist Executive, since 1919, nearly 8000 Jews from Iraq have settled permanently in the ancient homeland, and the number of tourists from that country increases day by day. It is well known that a member of the wealthy Kadoorie family of Bagdad, about twelve years ago, left a legacy of some £120,000 for Palestine, which is being devoted to the erection and maintenance of two agricultural schools, one for Jews and one for Arabs.

Many also have heard the brilliant story of Chaim Antaniel, a Jewish industrialist from Bagdad, who became a millionaire by establishing a motor-bus service between Iraq, Syria, and Haifa. The completion of the Bagdad-Haifa railway will further succeed in establishing stronger spiritual, cultural, and commercial contacts between Iraq Jewry and the rapidly rising Palestinian Jewish community.

the whole of Germany 12,500 East European Jews were naturalized since the war, i.e., between 1919 and 1933. This is an average of 893 naturalizations a year in a population of 65,000,000. Moreover, it must not be forgotten that these 12,500 naturalized East European Jews lived at least ten years in Germany—many of them much longer—and that their children attended German schools; therefore even here we are not dealing with Jews who have recently wandered into Germany. The assertion concerning the flooding of Germany with Jews from the East—an assertion which the Nazis have spread far and wide throughout the world—is therefore a deliberate falsehood.

Besides, Germany has much for which to thank the East European Jews. Let merely one example suffice. Leipzig has played a great role as a world-market for the fur trade, an important factor in German economy. This unsurpassed position of Leipzig is, in every essential traceable to the industry of Jewish merchants from the East.

Maimonides and Medicine

(Continued from page 194)

of apples and quinces, and the sucking of pomegranate seeds after meals. Figs and grapes are also pronounced good.

Concerning wine, Maimonides was in a greater dilemma than the modern doctor who fights drunkenness but allows wine its wholesome properties. Wine was forbidden the Arab by his religion. In "More Nebuchim" Maimonides says of wine: He who is careful concerning it will be called a saint; wine in early and later days has driven many to perdition. He is wrong who believes that to be drunk once a month is useful. A youth under 21 should never touch wine. The older a man gets, however, the better wine is for him, and the very old need it most. Wine in small quantities is good for digestion, it is a tonic, even a remedy for many diseases. It does away with heavy, melancholy thoughts, and induces good sleep.

Among Maimonides' writings there are a number of rules for hygiene which are still valid today. Breathing fresh air is made a duty which towns-people especially should never forget. The house must be open to the sun, which kills all unhealthy miasmas. Some doctors disapprove of



(RUSSIA)

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East European Jews in Germany

(Continued from page 196)

accession to power, the official "Con-
ti-Press-Agency" announced on the
grounds of official numbers that in

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the daily bath, but Maimonides declares that it is harmful only when people stay in too long, till the perspiration runs off. Physical exercises are strongly recommended but only those which do not over-exert are considered healthy. In his opinion the best sports are throwing a ball and wrestling. Old men should not fail to go in for physical exercise of some kind.

A healthy man needs, on an average, eight hours sleep. He should get up early, best of all before sunrise. Maimonides considers habit an important factor in keeping healthy and in curing illness. No one should change a habit suddenly, or he will fall ill. "If a habit is pronounced bad for a patient and is to be given up, it should be done gradually. Drastic measures ought never to be undertaken alone, only under the direction of a doctor." For heart trouble, Maimonides recommends camphor and musk, and other stimulants used by the Arabian doctors. Concerning the question of heredity, Maimonides warns people against marriage with any one from the family of a leper or epileptic, or one incapable of procreation.

In mental matters one of Maimonides's principles is that continual thinking of things that cannot be altered must be stopped. "Really, thoughts that can cause constriction of the heart over things which might possibly occur in the future, must be given up."

Maimonides's views on haemorrhoids are quite the same as those held today. They are closely connected with bad digestion, chronic constipation being held directly responsible. A regular diet is laid down in which vegetable food predominates—in fact, most of his treatise on this subject concerns proper diet, upon which we today lay so much stress. Mild purgatives and enemas are described, as well as local lenitives. Open, bleeding haemorrhoids, he regards as the easier to cure. A method of drying them up by fuming is described in detail. An operation is for him the very last resort.

Correction

IN the article, "Abraham Lincoln, Friend of Justice," by Albert A. Woldman, which appeared in last month's B'NAI B'RITH MAGAZINE, the name Jacob Bernays should have been Charles Bernays.—EDITORS.

What Maimonides has to say about blood-letting sounds very modern. After having been abandoned for years, this process is being taken up again by the medical world. Blood-letting and other means of withdrawing blood, cupping for instance, are a part of hygienic treatment, in Maimonides's eyes. For children and very old people, as a rule, blood-letting is not advisable, though it is not the age of the patient which decides the question, but looks and general condition.

These few remarks will suffice to point out how correct Maimonides's medical teaching has been through the ages, and of what importance it is to us today. Nine of the medical works ascribed to Maimonides are authentic, according to Page and Meyerhof. Besides "Directions for Sultan Al-Afdal's Health," "On Poisons," "Haemorrhoids," and "Causes of Accidents," there are five others: "Aphorisms," a work much used in the Middle Ages for the understanding of Galen; a commentary to Hippocrates's works on Aphorisms; an extract from the works of Galen; a treatise on sexual intercourse, which was written for the Sultan of Hama, a nephew of Saladin; and a treatise on asthma.

Thus, quite a number of Maimonides's medical opinions have remained extant, in addition to the many references to medical and hygienic problems occurring again and again in his other works. The esteem which Maimonides enjoyed as physician may be gathered from the words of the Arabian poet and judge, As-Said Ibn Sana al-Molk:

"Galens medical art only heals the body; Abu-Imrans' (Maimonides's) art heals mind and body at the same time."

A Misfortune

(Continued from page 198)

our heads, Augie dear. It's important."

"That I should have brought you to this. That I should have lived to see this," he said in a sad, almost lifeless voice.

"Don't be absurd," she said soothingly. "God made you a Jew, me—a Gentile. Is it your fault or mine? We're both human beings."

"And our sons, our sons," he murmured passionately yet helplessly.

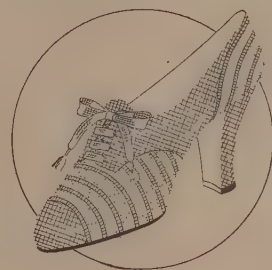
"We ought to tell them," she said simply.

(Continued on page 223)

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THE PRINTED PAGE

GERMAN JEWRY

Land of Promise, by Leo Lania. 398 pp. (Macmillan), \$2.50.

DIFFERENT people read novels for different reasons. Some insist on a definite moral, a message; and others want only a good story, developed through structurally integrated incidents and characterization. When a novel combines these qualities, it is usually a good book.

"Land of Promise" is such a work. There are thrills aplenty. Kurt Rosenberg, German soldier during the world war, and son of high-born, aristocratic Jewish parents of Berlin, makes a brilliant record in the trenches, and returns to his home after the conflict to carve out an apparently merited high place for himself in the professional and social life of the German capital. While stationed in a tiny village in Eastern Europe, Rosenberg had met, very casually, a Jewish tailor named Moses Mendel and his young daughter, Esther. The post-war pogroms force Moses and his child to flee to Berlin where, as the result of a concatenation of circumstances, Kurt and Esther are married several years later.

Like a small dark cloud, hardly observed yet insistently present, the threat of approaching Hitlerism hovers over the action. As it grows and widens it affects all of the many characters, who naturally respond in accordance with their background. Rosenberg, the successful, loyal, patriotic citizen—more German than Jew—scoffs at it. Esther, the clear-eyed, intelligent modern ghetto product, tries hard to understand it, to estimate it, to fight it. Her father, the pious, hard-working Orthodox artisan, places his entire trust in God. The other characters, most of them wealthy German-Jewish bankers, lawyers, doctors, and businessmen, betray the utmost ignorance of their real danger, some treating it as though of no importance whatever, others relying for their safety upon their known records of patriotism and service to the Republic—all confident that nothing can possibly disturb the serene comfort of their lives. Some of them even profit, by supplying the growing Nazi Party with arms and ammunition.

Then comes the crash. The Nazis set fire to the Reichstag, win the March election, begin a reign of terror against Jews and political opponents. Esther, who had been going to the University where she had fallen in love with her professor, cannot endure the simple-minded complacency of her husband in the face of chaos, and separates from him. The professor, a liberal, is imprisoned, old Moses Mendel is insulted, and Rosenberg himself, despite a pitiful display of himself with all his war medals, is murdered brutally by Nazi troopers. Esther and her lover, with her father, manage to escape from the country, but Rosenberg's mother, representing symbolically the masses of German Jewry, born and bred for centuries in the Fatherland, remains. "My husband is buried here in Berlin," she declares, "and my son too—I shall stay with them."

EDWARD E. GRUSD.

WHAT THE NAZIS ARE

A History of National Socialism, by Konrad Heiden (Alfred A. Knopf) \$4.50.

THIS is the first objective and cool-headed appraisal of the party which controls Germany today. Its author, well-known as an authority on post-war German history, tells the phantastic and breath-taking story of how a handful of ex-soldiers developed their insignificant "debating society" into the first political power of the country. Mr. Heiden as a careful observer cannot but admit that in the phenomenal success of the National Socialist party and its leader there is also a grain, at least, of real and genuine greatness. Mr. Heiden is one of the few opponents of the Nazi regime to admit that the economic crisis and Germany's post-war degradation do not sufficiently explain the attraction national socialism had for nearly all classes of the German population. Heiden is inclined to give a large part of the credit to Hitler's careful and purposeful planning, to his ability to wait, to his oratorical gifts, to his success in appealing to the masses by addressing an audience of tens of thousands in such a way that each and every one feels it is *he* to whom "the Leader" appeals, *he* upon whom the country looks for help. Mr. Heiden considers Hitler as "a mob leader, unrivalled today and almost unequalled in history".

He considers "the Leader" a very vain, ambitious and selfish person, who fights for first place with all the means at his disposal. On frequent occasions he was in danger of losing his hold over the party, and only by his unlimited ruthlessness was he able to prevent himself from being deposed—or worse.

The night of June 30 was not the first time Hitler dealt a deathblow to friends and associates. A bloodless purge had previously been conducted by him against Anton Drexler, the original founder of the National Socialist party, and against Gregor Strasser and Ernst Roehm, who finally ended as victims in the bloody purge of June 30, and many, many more known and unknown men whom he had abandoned without a word of gratitude after they



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vere of no further use to him. Many were murdered simply because they were new too much. Heiden places the number of victims of the June 30 purge much higher than the "official" figure.

The problem of the Jews in Hitler Germany occupies in Mr. Heiden's bulky volume only a little more than eight pages (except scattered references). This may not be proportionate with the actual importance of this problem, but the author records everything that befell German Jewry during the darkest period of their history. He very convincingly proves that some elements of Nazi anti-Semitism are Russian in their motivation, as for instance the accusation that every Jew is a Bolshevik, who thinks of nothing but how to bring about revolutions. This brand of anti-Semitic propaganda, which has also proved effective outside of Germany, the Nazis owe to Alfred Rosenberg, a Baltic German, with the psychological background of a White Russian emigre.

Mr. Heiden's English edition of this history (translated anonymously), which is a shortened and condensed revision of his previously published German books, is a historical study of great scholarly merit. To Jews and Christians alike, it will serve as a reminder that the Jewish problem is only one point in the Nazi program—their main concern is the abolition of liberty and equality, the cornerstones of democracy, only to the civilized world, and to the greatest Germans of past and present times, but ridiculed and desecrated in the land of the Swastika.

TRUDE WEISS ROSMARIN.

A REALISTIC HISTORY

Palestine: The Last Two Thousand Years, by Jacob de Haas. 523 pp. (Macmillan) \$3.50.

WITH all its significance in human thought and its role in the history of mankind, Palestine is still a rather unknown land. For it has been known primarily as a Holy Land: about it there is so much of sacredness and sentiment, of myth and legend, of worship and devotion, that it has come to stand for an idea of a symbol of great historic events rather than a geographic locality subject to the triumphs and disasters, the accidents and incidents, of history.

Mr. de Haas's book is designed to

give reality to this land of Legend, and to impart concreteness to the vague facts and feelings associated with its name.

That he has succeeded in accomplishing what he set out to do no one who has read the book can doubt. He has written a scholarly book, well documented, yet sufficiently popular in style and manner of presentation to be of interest to the average reader. In a series of lucidly written chapters, de Haas takes us through the varied and colorful history of Palestine under the rule of Rome and later of Byzantine. He goes on to tell of the rise of Mohammed and the fate of Palestine under Islam; the Crusades and the social and political factors that led to them; the Turkish control of Palestine from 1516 to 1700; and then leads us into the history of the Holy Land during the 19th century, its gradual re-emergence as a factor in European politics, the rival interests centering in it, and the beginnings of the Jewish State idea. His chapters on the modernization of Palestine from 1861 to 1914 and his treatment of the changed status of Palestine as a result of the World War, the mandate, and the political and social problems following it, will be especially helpful for an understanding of the present Jewish position there.

MAURICE B. PEKARSKY.

A DISTINCTIVE PHANTASY

Road of Ages, by Robert Nathan. 232 pp. (Alfred A. Knopf) \$2.50.

MR. NATHAN'S parable, written with his accustomed sensitivity to the sound of words as well as their sense, has been selected by the Book of the Month Club for monthly distinction. This should serve the happy purpose of winning for his delicate labors a far larger audience than that which normally falls to writers who deal in undertones, phantasies, sub-acid wit and, one might say, the aroma of meaning.

Mr. Nathan imagines a new, a cataclysmic exodus of the Jews to the Gobi desert. He follows them upon their long journey, gathers them in at the confluence of the various tribes, discovers them at the quarrels that make a mock of racial or national unity, probes the conservatives, the liberals and the radicals in the host, overhears their dreams and their budding loves, attends them in their illness and at their burials—indeed, lays bare in this *hegira* the heart and the motives of all humanity. The road of ages becomes more than the devious path of the Jews; it is the tramp, tramp, tramp of humankind, leading whither? To a desert? To the ultimate resolution of the superficial differences that disrupt it?

(Continued on page 222)

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NEWS OF THE LODGES

Pittsburgh Lodge Gets 386 New Members

WITHOUT fanfare or excessive publicity, Pittsburgh Lodge No. 44 obtained 386 new members in honor of President Alfred M. Cohen's 75th birthday. The slogan was "Yours for a United Israel", which found a ready echo in the hearts of our people.

The new members include outstanding leaders of the community as well as a cross section of the rank and file, together constituting the best elements of active Jewry. The entire rabbinate of the city cooperated magnificently, as did the lay leadership. B'nai B'rith has obtained a new lease on life in Pittsburgh. Brother Frank R. S. Kaplan, president of District No. 3, who lives in the city, was a chief inspiration to the workers during the campaign.

Richard S. Rauh was general chairman and Harry Dobrin, the new

secretary, was chairman of the membership committee. Brother Dobrin made one of the best records in the country when he personally signed up 75 new members—one for each year in the life of President Cohen!

The campaign was given a most auspicious start by Dr. A. L. Sachar, dynamic National Director of the B'nai B'rith Hillel Foundations, who addressed an overflow meeting of more than 1000 at the Y. M. & Y. W. H. A.

The splendid success of the campaign was not due to the efforts of only a few good member-getters. It is significant to note that 59 individuals produced one or more members! Sixteen obtained ten or more; eight, five or more; and 35, one to five. The following brethren made these records: Joseph Porter, 32; Meyer S. Sikov (president-elect of Pittsburgh Lodge) 27; Nathan M. Katz, 24; A. L. Wolk, 21; Harry Pollock and Leonard S. Levin, 20 each; Louis Gordon, Jr., 17; Hyman Rogal, 15; Mark Alexander, 13; Nathan Wasserman, 12; and the following, 10 each: Marcus Rosenthal, Samuel Krimsly, Leon Tolochko, Tilden Mendelson, and Morris Schwartz.

Brother Leonard S. Levin, beloved "dean of B'nai B'rith in Pittsburgh", signed up six brothers in the same family, while Brother Hyman Rogal obtained three.

Nor is Pittsburgh Lodge satisfied now to rest on its laurels. A large number of the most eligible prospects have not yet been contacted. The lodge hopes to have 1000 members in the near future!

LAST month, the Philadelphia Lodges were reported as having signed up 366 new members. Latest reports this month indicate that the number has reached 500. Brother Harry M. Feinsinger of Mastbaum Lodge leads all individual member-getters with a record of 27.

THE INJUSTICE of spreading rumors that have not been investigated has been demonstrated by the B'nai B'rith Anti-Defamation League. The New Washington Hotel at Seattle, Wash., was rumored to be unfriendly to Jews. Thorough investigation by the League proved that no basis for such a rumor existed, and that on the contrary the Hotel is unusually friendly to our people. The League has issued a plea for all to abstain from spreading unfounded rumors of this nature.

MORE than 90 candidates—the largest class in its history—were initiated into Mount Royal Lodge No. 729, Montreal, at the recent dinner meeting of that lodge. 350 members attended, and heard Brother Horace R. Cohen, president of District No. 1, deliver an address to the initiates. Rev. Dr. F. W. Kerr spoke on "Democracy and Leadership."



Louis J. Borinstein

BROTHER LOUIS J. BORINSTEIN, National Chairman of the Wider Scope Commission, has been re-elected president of the Indianapolis Chamber of Commerce for the fifth consecutive time. It is the first time any president of that organization has served so many terms. In addition to his B'nai B'rith interests, Brother Borinstein has been very active for many years in civic affairs and welfare organizations.

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B'NAI B'RITH TO NEGOTIATE FOR ENLARGED POWERS FOR JOINT COUNCIL

PRESIDENT ALFRED M. COHEN has been authorized by the Executive Committee of the Order to negotiate with the American Jewish Committee and the American Jewish Congress for an enlargement of the powers and duties of the Joint Con-

The New Palestine of February 8 carried the following editorial, entitled "Mr. Cohen Leads the Way":

"Alfred M. Cohen, solid, good-natured President of B'nai B'rith, announced this week at Cincinnati that he had been authorized by the Executive Committee to conduct negotiations with the American Jewish Congress and the American Jewish Committee leading to an enlargement of the functions of the Joint Consultative Council. Mr. Cohen believes that there is no reason why the deliberations of the Council should be restricted to Germany. B'nai B'rith has taken a step in a direction which others might follow."

sultative Council of B'nai B'rith, the Committee, and the Congress.

Up to the present time, the Joint Council, which has been meeting regularly for more than a year, has been limiting its efforts to the German Jewish problem, and whenever its attention is called to the sad situation of Jews in other countries, the point is raised that it was organized for the sole purpose of handling that issue. President Cohen will negotiate with the Committee and the Congress for an enlargement of its jurisdiction to include all countries in which Jews are adversely affected because they are Jews, so that the Council may serve the Jew everywhere as it is at present seeking to serve the Jewish victims of Nazism.

At the recent Executive Committee meeting in Cincinnati, President Cohen, who headed a B'nai B'rith delegation to Washington a week before to attend the National Conference for Palestine, reported the part B'nai B'rith had taken in that Conference.

"I believe that every Jew worthy of his heritage," he declared, "is interested in the upbuilding of Palestine so that it may become the home of all Jews who choose to live there, and in the present crisis for the Jew in many lands, particularly Ger-

many, Palestine looms large as a refuge for the oppressed and persecuted."

A vigorous stand against the calling of a World Jewish Congress was taken by the Executive Committee. A year ago it had declared that B'nai B'rith would not participate in a World Jewish Congress unless conditions should arise which would indicate the wisdom of a changed attitude. Such conditions have not yet arisen, the Executive Committee decided, in concurring with President Cohen's recommendation that the Order continue on record as opposed to a World Jewish Congress.

"Not only has nothing been presented justifying a reversal of the position taken by the Executive Committee," said President Cohen, "but on the contrary, in one respect the basis of the decision reached has been strengthened by the ever-increasing sentiment against the proposal, thus reducing those who favor it to only a small fraction of the Jewish people. Therefore, if the meeting were to be held it could not by the wildest and widest stretch of the imagination be regarded as a World Jewish Congress. It is my judgment that we should let nothing remain

undone to persuade the advocates of the undertaking that it is fraught with mischief and misfortune for all Jews and especially for those in travail enough without adding to the seriousness of their plight. We should lend our energy to the task of securing a withdrawal of the plans to hold an election next April for delegates who are to arrange a meeting later in the year of what would be called a World Jewish Congress."

For related reasons, the Executive Committee approved President Cohen's recent refusal of the American Jewish Congress invitation to appoint a B'nai B'rith representative on a national election board which is to formulate the election machinery and the carrying through of the election proper of delegates to the American Jewish Congress in April. President Cohen pointed out that B'nai B'rith should not be called upon to cooperate in a matter which is the exclusive concern of the latter.

BROTHER MAX STEINKOPF, an active member of Winnipeg (Can.) Lodge No. 650, was on the New Year's Honor List of King's Counsel. He is one of the best-known communal workers in his city.



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President Cohen Visits Toronto, Ottawa, and Montreal in Successful Tour

NEARLY 3,000 persons heard addresses by President Alfred M. Cohen during the course of his Canadian tour, Feb. 10 to 13. He visited the cities of Toronto, Ottawa, and Montreal, and in each place was met with great enthusiasm for B'nai B'rith as well as things Jewish in general.

At Toronto, the first stop, 1600 persons heard the President. They were present upon invitation of the Lodge, and filled to overflowing the vast ballroom of the Royal York Hotel. Brother Fred M. Catzman, president of Toronto Lodge, opened the meeting, and then turned it over to "Aleph" Max Sherman of the local A. Z. A. A very impressive initiation of a group of candidates into the Junior Order followed.

Brother M. I. Simpson of Toronto Lodge, who signed up more new members in the Alfred M. Cohen Membership Campaign than any other man in Toronto, was honored by the gift of a handsome silver cup, donated by Brother Maurice Brenzel. Edward E. Grusd, assistant editor of

the B'nai B'rith Magazine, presented the cup to Brother Simpson.

Brother Sam Smurlick, Hamilton, Ont., international Deputy of the A. Z. A., spoke briefly, after which Brother Catzman introduced the President of the Order. After thrilling his vast audience with an account of some of B'nai B'rith's achievements during the past 91 years, President Cohen discussed the present world Jewish situation, and stressed the fact that the menace of Fascist groups must be fought constantly. The Anti-Defamation League of B'nai B'rith, he said, is the oldest, most experienced and best-equipped agency for this purpose.

"The Jew is in the world for a purpose," said the President, "and that purpose is the expression of his eternal ideals."

He showed clearly how the Order has been devoting itself to the translation of these ideals into action for nearly a century.

Brother Saul Kaufman closed the meeting with a short plea for support of the Canadian Jewish Con-

gress campaign to relieve stricken Jewry.

President Cohen was entertained at noon with a luncheon attended by lodge and community Jewish leaders.

On Tuesday, Feb. 12, he evoked a veritable storm of enthusiasm in Ottawa. More than 300 members and their wives attended a banquet in his honor at the Chateau Laurier. In addition, the Mayor of Ottawa, presidents of local service clubs, and government officials were present. In the principal address of the evening, President Cohen inspired those present by showing how the history of the Jew in America was the history of B'nai B'rith in America, and how, through the agency of the Order, thousands of Jews both in the United States and Canada had been and still are being made into better citizens. He discussed in detail the activities of the Order, including the Hillel Foundations, Anti-Defamation League, A. Z. A., Americanization work, and philanthropy.

The presidents of the local service clubs, in short talks following President Cohen's address, testified to their extreme satisfaction at learning about the magnificent work of B'nai B'rith, and offered their con-

Don't Let Last Year Escape!

LAST year was one of the most crucial and important in modern Jewish history. It was marked by some of the worst phases of Hitlerism in Germany, growing Fascism in Austria, disturbances in Poland and Roumania, and the birth and growth of many threats to Jewish life in the United States, such as the Silver Shirts, etc. There were bright spots for the Jews, too: many honors won, services performed, constructive work undertaken. Don't let all this escape into the limbo of forgetfulness. Retain it permanently by buying a copy of

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Dinner in honor of President Alfred M. Cohen during his last month's visit to Montreal. The President is seated in the rear, fourth from the left; to his left is S. W. Decker, president of Montreal Lodge; to his right is Horace R. Cohen, president of District No. 1.

stant friendship and cooperation. Mr. C. A. Bowman, editor of the *Ottawa Citizen*, delivered greetings from the press, and Mayor P. J. Nolan told of the splendid record of Jews in Ottawa.

Robert Edelstein, jovial and witty out-going president of Ottawa Lodge, presided at the banquet. On behalf of Brother Edelstein's fellow members, Brother Grusd presented him with a handsome silver tray in appreciation of his services. The membership of Ottawa Lodge increased 100 per cent during Brother Edelstein's administration.

After the banquet, President Cohen impressively installed the new officers, headed by Max B. Margosches. His wife, Mrs. Anna Wolfe Margosches, sang two solo numbers in honor of the event.

The audience, and especially the non-Jews present, responded most heartily to President Cohen's statement: "B'nai B'rith devotes most of its efforts to Jews, but if every religious group would do as much for its own adherents, general conditions in the world would be very much improved."

Ottawa Lodge also arranged a luncheon for the President at noon. The next day, in Montreal, a similar affair was enjoyed by the Chief, at which he met local Jewish leaders and lodge "generals". In the evening, at the Mount Royal Hotel, he delivered a powerful address before nearly 1,000 persons. It is significant to note that this large audience was composed almost entirely of lodge members and their families, outsiders not having been invited, for lack of a hall large enough to

accommodate all who doubtless would have come.

Brother S. W. Decker, president of Mount Royal Lodge, presided. Horace R. Cohen, president of District No. 1, introduced President Cohen in his gracious and delightful way. In his address, President Cohen, while not omitting considerable mention of B'nai B'rith's role in Jewish life and history, stressed particularly the German situation, and the Order's strenuous efforts to alleviate the condition of German Jewry. After the address, President Cohen answered many questions asked by the audience.

Brother Sam Moskowitch formally moved a vote of thanks to the President for his masterful address, and Brother A. J. Paull presented him with a substantial check contributed voluntarily by the members of Mount Royal Lodge for the relief of the

Order in Germany. Brother Grusd delivered greetings.

All three lodges visited by the President reported unprecedented growth and activity; all announced successful Alfred M. Cohen Membership Campaigns, and all assured him of their continued expansion and usefulness.

E. E. G.

H GORDON LIVERMAN, president of the District Grand Lodge of Great Britain and Ireland, installed the District's 17th lodge at Nottingham recently. The new group is a women's lodge, headed by Mrs. J. Levin, wife of the president of the men's lodge.

Shortly thereafter, the 18th lodge was instituted at Hull. Alderman Benno Pearlman, who was Lord Mayor of the city three years ago and twice Sheriff, is the president-elect.



Banquet preceding a recent installation and dance held by Toronto (Can.) Lodge No. 836.

Western Pennsylvania Fetes Pres. Cohen

B'NAI B'RITH enthusiasm is rarely expressed to a greater extent than it was during President Alfred M. Cohen's visit to Butler, Pa., for the quarterly meeting of the Western Pennsylvania Council of B'nai B'rith Lodges.

It was a genuine joy to witness the fraternal spirit that dominated the occasion. Nearly 500 members and their wives were in attendance, and since all reside in Western Pennsylvania, the majority was well acquainted personally one with the other, and a feeling of friendship and goodfellowship prevailed. At the same time, common problems were attacked seriously, and all agreed

IMMEDIATELY after President Cohen's recent visit to Pittsburgh, the *American Jewish Outlook* of that city, edited by Dr. Asher Isaacs, carried the following editorial:

"If the adjective *non-sectarian* can be applied to a Jewish organization, B'nai B'rith is such an organization. It stands for Jewish survival, and Jewish survival fortunately is not a controversial subject among Jews. Jews of all beliefs and of all attitudes on the subject of *how* Jews should live, at least agree that Jews *should* live.

"B'nai B'rith does for the Jewish people what each good father tries to do for his own children. A father protects his children. He shares their responsibilities and plans for the future. He sees further, deeper, and with more perspective. *He watches over them while they are asleep.* B'nai B'rith, ever alert, is bigger, older, broader-minded, and greater than any one Jew. It watches over the thousands of Jews in this country who are 'asleep'.

"B'nai B'rith belongs with the Synagogue. One cares for the body, the other for the Jewish soul. Together with the B'nai B'rith Auxiliary, it deserves the support of all Jews."

that the meeting was the outstanding one of the Council so far.

Greetings were delivered at the convention banquet by Brother M. Max Baron, president of Butler Lodge No. 772; Frank R. S. Kaplan, president of District No. 3; Mayor George M. Thompson of Butler; and Brother I. M. Jaffe, of Butler, president of the Council. Brother Samuel N. Cohen of Butler was toastmaster.

Brother Jaffe disclosed that the Council has obtained no less than 1000 new members, and that 65 per cent of the total membership is between the ages of 21 and 35.

"We are interested in only one ism," he declared, "Americanism and Judaism—they are synonymous."

Brother Kaplan paid a tribute to Brother Jaffe for being so largely instrumental in building the Council into a vital force. He told briefly of the significance of the new B'nai B'rith Hillel Foundation which will be established soon at Penn State.

President Cohen, in the principal address, aroused so much enthusiasm that he was given an ovation at its conclusion, and many of those present insisted that he autograph their programs. He gave a masterly resume of the history of B'nai B'rith, showing how its story and that of the Jew in America are practically the same, since the Order has entered into every movement in which Jews have been interested.

"Where are the Pharaohs of Egypt?" he demanded. "They; the first anti-Semites, are dust, but the Jew lives on. Ironically enough, B'nai B'rith today has seven lodges in Egypt. But the Pharaohs have had a long line of successors as anti-Semites—all the way down to Hitler. The Jew will rise above Hitler, as he has above all the others, but this cannot be done without vigilance, which is the price of safety."

The President then described the work of B'nai B'rith's anti-Defamation League, which fights the enemies from without, and the work of the Hillel Foundations and A. Z. A., which fight the enemy from within—indifference to the Jewish heritage.

Representatives of lodges in the following places were present: Newcastle, Pittsburgh, Butler, Aliquippa, Ambridge, Meadville, Monessen, Sharon-Farrell, Kittanning, Beaver Falls, Washington, McKeesport, Braddock, Elwood City, and Erie.

The following day President Cohen was guest of honor at the cele-

IN its issue of Wednesday, February 6, the *Jewish Daily Bulletin* printed the following editorial, entitled "B'nai B'rith Calls"—a comment on President Cohen's address at Butler, Pa.:

"The call which Alfred M. Cohen, International President of B'nai B'rith, has issued to American Jewry to support the Order as the best weapon against anti-Semitism, deserves the attention of every Jew in America.

"B'nai B'rith, through its Anti-Defamation League, was combating anti-Jewish propaganda in the United States long before the Nazis began their anti-Semitic activities here. It has played a very important role in fighting the Ku Klux Klan and similar movements. It has always been on guard to protect the good name and prestige of American Jewry.

"The call issued by the B'nai B'rith President should, therefore, be heeded by every American Jew. It is especially timely now, in connection with McFadden's announcement that he intends to run as a candidate for President of the United States on an anti-Semitic platform."

bration of President's Day by Pittsburgh Women's Auxiliary. Mrs. I. A. Melnick, auxiliary president, was honored with a luncheon attended by nearly 200 women, after which a large class was initiated. Thirty-three candidates had appeared, but after President Cohen had delivered an impromptu address, enthusiasm ran so high that an additional twenty women expressed a desire to be initiated, and the class numbered 53. Dr. Asher Isaacs of the University of Pittsburgh delivered the principal address of the afternoon; Meyer Sikov, president of Pittsburgh Lodge, brought greetings from the men. Mrs. Simon Davis, honorary president of the auxiliary, and Mrs. Jerome Solom gave short talks. Mrs. M. J. Josephson was toastmistress.

In the evening the President was guest of honor at a dinner in the Y. M. & H. W. H. A. About forty of the outstanding B'nai B'rith leaders of Pittsburgh were present. Experiences were exchanged and tributes

paid to the President, who responded by stimulating a most enjoyable round table discussion of Jewish interests in general and B'nai B'rith in particular.

SIGMUND LIVINGSTON, of Chicago, National Chairman of the B'nai B'rith Anti-Defamation League, was the principal speaker at the installation of officers of Ebn Ezra Lodge No. 47, St. Louis. He spoke on "The Challenge to Israel". A reception and dance in honor of the new officers followed.

Louis Cohen Ends 26th Year as Secretary

FEW, if any, local lodge secretaries can boast of a record equal to that of Brother Louis Cohen, of Fort Smith, Ark., past president of District



Louis Cohen

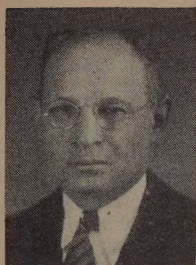
No. 7. He has just completed his 26th year as secretary of his local lodge, during which time he was never delinquent in rendering his reports to the District secretary.

One year he served as president of his lodge and also acted as secretary, although the name of the latter office was vested in that of his father, who then lived in Fort Smith. Even while he was president of the District, Brother Cohen retained his local secretarial office. There are 55 Jewish families in Fort Smith and 55 members in Fort Smith's B'nai B'rith lodge.

FIVE HUNDRED members, their wives, and visitors attended the annual installation of officers of Zion Lodge No. 62, Columbus, O. I. W. Garek was installed as president, and Louis Kranitz, president of District No. 2, delivered the principal address.

He was introduced by Justin Sillman, first vice president of the District. E. J. Schanfarber, past president of District No. 2, installed the officers.

RABBI SAMUEL S. MAYERBERG was the installing officer and Jacob L. Lorie the principal speaker at the installation of officers of Kansas City (Mo.) Lodge No. 184.



Harry Abelson



Jos. M. Brown

GATE CITY LODGE No. 144, Atlanta, Ga., has just elected a set of officers whose record is difficult to beat. Edward H. Kahn, the new president, is executive director of the Atlanta Federation of Jewish Social Service and the Jewish Educational Alliance. He holds important posts in many welfare organizations throughout the country.

Joseph M. Brown, the new first vice president, has been secretary of the lodge for ten years, during which time he has missed only two meetings, out of all those held both by the lodge and by the various committees to which he belonged. He is very active in organizing A. Z. A. chapters in Atlanta.

Harry Abelson, the newly-elected treasurer, is credited with having brought 200 members into the lodge during the past 26 years. It is said that whenever a member leaves the lodge, Brother Abelson goes out and gets two to replace him. He has very appropriately been appointed chairman of the 1935 membership committee.

Winnipeg Names Cantor Head of Kehillah

BROTHER ALEXANDER E. CANTOR, one of the best-known Jewish communal workers in Winnipeg,



A.E. Cantor

Can., has been elected President of the Kehillah, or Jewish Community Council. His election was by acclamation, at the annual meeting of the representatives of all Jewish organizations in the city.

Brother Cantor, a past president of Winnipeg Lodge No. 650, is a member of the general committee of District No. 6, and is chairman of the B'nai B'rith Anti-Defamation Committee of Canada.

GOVERNOR BIBB GRAVES of Alabama has named two personal friends to the Governor's Staff. They are Colonel Alexander K. Kaufman, of Montgomery, and Colonel Leon Schwarz, of Mobile, past president of District No. 7. Under Alabama law, the Governor's Staff consists of 18 Alabamians with previous military records.

BROTHER SIMON WAMPOLD, Montgomery, Ala., second vice president of District No. 7, has been named Chief Clerk in the office of Probate Judge William W. Hill of Montgomery County, Ala.

MRS. ADOLPH D. WEINER has been re-elected to the presidency of Adolf Kraus Auxiliary No. 50, Chicago. Under her administration \$1600 was contributed by the Auxiliary to the Wider Scope, Cleveland Jewish Orphan Home, hospitals, etc., and the auxiliary membership has nearly



Mrs. Weiner

trebled. Mrs. Weiner is serving her third term as parliamentarian of the Women's Grand Lodge No. 6.

COMING from the pen of an eminent non-Jewish judge, the following lines are significant:

"It must be remembered that the Jews now in Germany are not intruders or adventurers. They are bona fide citizens of that so-called republic. They or their fathers' loyalty supported the kaiser in the World War. By their great ability the Jews of Germany have done more than their part in developing the musical talent, the arts, the sciences, and in finance, before the war to make of Germany one of the greatest empires that Europe has ever known—and their reward is to be treated with bestial brutality; with shameful and wholly inexcusable cruelty."

The above was written by Judge L. W. Cunningham of Colorado Springs, formerly Judge of the Colorado Court of Appeals, in a column he edits called "Random Comment" in the Colorado Springs *Gazette*. It was transmitted to us by Brother Morris Pawley of the same city—a loyal and indefatigable B'nai B'rith worker.

New Palestine Praises B'nai B'rith Leader

IN its issue of February 8, *The New Palestine* carried an editorial entitled "The Man to Act", which follows, in part:

"B'nai B'rith, under the leadership of Senator Alfred M. Cohen, has reacted in commendable manner to the effort which is being made to create a union of American Jewish forces in defense of Jewish rights. . . . What Mr. Cohen suggests has been suggested before, but when the suggestion comes from the head of B'nai B'rith, it assumes the aspect of a practical proposal. . . .

"It is amazing that all this time of what appeared to be irrepressible controversy and conflict—all three organizations (the American Jewish Congress, the American Jewish Committee, and B'nai B'rith) should have been maintaining a so-called Consultative Council on all German Jewish affairs, which Council has been meeting from time to time. . . . It is reported on good authority that the meetings of this Consultative Council have been peaceful and productive. If it has been possible to meet in council on these matters, why is it not possible to extend that Council to include other subjects? A definition of program will have to be agreed to; a form of binding vote will have to be devised. There may be objection to the tri-party arrangement, but the membership of the Council could be extended to include a few more organizations whose programs of activity make them eligible for membership. But once such an agency is set up, there is no reason why it should not function without in the slightest degree disturbing the sanctions, such as they may be, under which the contracting parties may be operating. In this manner, all forms of Jewish association—some more democratic, others less democratic—may join together in common action to serve Jewish interests, and ultimately achieve a truly democratic American Jewish community.

"What American Jewry requires is a leadership that has the courage to break through the mass of inter-party prejudice which has accumulated during the past few years. . . . The President of B'nai B'rith thus far stands out as the man who understands the problem and is in a position to take command of the situation."

Judge Golden Figures in Interesting Case

JUDGE I. M. GOLDEN, San Francisco, First Vice President of B'nai B'rith, recently quoted the Old Testament in a murder case over which he presided that attracted considerable attention.



Judge I. M. Golden

The widow of the slain man hysterically demanded that the confessed murderer be hanged, according to the Mosaic law of "an eye for an eye, a tooth for a tooth." Judge Golden countered, however, by quoting from Micah: "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God." He thereupon proceeded to sentence the condemned man to life imprisonment. The latter had committed murder in a fit of passion after an alleged insult. The press played up the story as a case in which justice and mercy, not vengeance, was the true significance of the ancient Mosaic law.

Weizmann Carries On

(Continued from page 197)

method of obtaining alcohol from wood at a time when this product was vital for the production of explosives. This discovery brought him into contact with the Allied leaders. He was offered fabulous rewards but rejected them all. "Then what do you want?" asked Lloyd George. "Twenty minutes with the Cabinet when all is over," was Weizmann's reply. Thus, at the most critical moment in Zionist history Weizmann's statesmanship and imagination made possible the realization of Zionist policy.

On November 2, 1917, he was sitting in an ante-room of 10 Downing Street, awaiting the outcome of an emergency session of the Cabinet. After many hours, Sir Mark Sykes burst into the room where Weizmann was sitting and announced: "It's a boy." Thus was the Balfour Declaration born, the climax of Weizmann's almost super-human efforts.

Shortly after San Remo, at the first Zionist conference since before the War, he was officially elected president of the World Zionist Organization.

Since 1929 he has suffered many rebuffs but none impaired his faith in Palestine. Ever avoiding statements that win public applause and shunning extremist policies, Weizmann was blamed for everything that happened after that date. The world economic blizzard, international opposition and the White Paper of 1930 were setbacks which profoundly affected Weizmann and finally drove him to resign in 1930.

Despite his disappointment, Weizmann did not abandon Zionist work. Relegated to the status of an elder statesman, his was still the steady influence, the hand that had shaped the Zionist dream and translated it into reality. He continues to be the great builder and constructive statesman.

The Printed Page

(Continued from page 215)

Nothing hortatory spoils the effect of Mr. Nathan's imaginative page. This is not preaching or teaching. It is emotional disclosure, tempered by skillful subdued orchestration. No loud brasses, no kettle-drum figure in this literary score; it is a fine adjustment of divided strings and mellow wood-winds. The musical analogy suggests itself naturally for Mr. Nathan is a writer with a ear, and the charm of his style extends from a wise tolerance of the spirit to a highly individual method of expression.

"Road of Ages", in fact, triumphs over a certain sentimentality by the unobtrusive power of its deeper vision. Its sentimentality, so to speak, is on the surface; its wisdom cuts through to the core. It is a veritable world-in-little.

ISAAC GOLDBERG.

BOOK NOTES

JUSTICE LOUIS D. BRANDEIS' booklet, "The Jewish Problem—How to Solve It", has made its reappearance in Cleveland under the sponsorship of Joseph Saslaw, who has edited and published this new edition of Justice Brandeis's memorable discourse. In addition to a new foreword, the booklet contains hitherto unpublished biographical sketch of Justice Brandeis, which Mr. Saslaw first delivered over Station WTAM in Cleveland two years ago. This pamphlet, because of its clear-cut solution of an acute problem, should be of great interest to Jew and non-Jew alike.

A Misfortune

(Continued from page 213)

"What? That I'm a Jew?"

"Yes. Everything. We owe it to them. They ought to know. It might prove a shock to them if they found out from some chance happening."

The Professor visibly quailed. He knew well what she meant. But Louise went on:

"Yes. Max and Alex ought to be told. At once. I'm sure of that. Soon they'll be asking questions. Why you are at home. Why you don't attend your courses at the University. Why this, why that? And by and by someone will tell them. Better you than someone else!"

In profound perplexity, the Professor scratched his head. "It will be hard. Hard. And how am I to explain it to them? . . . Shall I tell them they are contaminated by Jewish blood?" He laughed ironically.

"You are their father," she said simply, as before.

"Yes, I am their father . . . My father before me had said to me: 'Remember, you are a man. That is, a human being. Always act like one.' But his father had said to his son before him: 'Remember, you are a man. But remember that you are also a Jew. You have a double responsibility. You must bear the burden of the ordinary human being. But you must also bear the burden of the Jew.' My father, you see, like Börne, thought that Judaism was not a religion but a misfortune. But unlike Börne he did not choose baptism. Nor did he wear his Judaism on his sleeve. He taught me to do likewise. I went further, and married you—a Gentile. In any case," the Professor tapped into a tender smile, rich with reminiscence, "I've not had cause to regret my choice . . ."

"Nor I mine!" she responded with some passion. "I never loved anyone but you."

"Quite apart from that," said the Professor, with a practical air, "I was glad because I thought that in choosing a Gentile I was making the life of my sons to come easier. Being your sons as well as mine, I found no difficulty in acquiescing in their attending the Lutheran Church. After all, do not Jew and Gentile worship the same God? . . . And now, when they learn that I am a Jew, what will their reaction be? Will they understand my motive in concealing the

truth from them? And will they understand my reason for not telling them? Will they not think that I dealt unjustly with them? Will it not cause confusion in their souls—and rightly so? Will they not attribute my silence to my being ashamed of my people? I see now, my dear, I've lived in a fools' paradise."

The Professor paused, his brows contracting into a frown. His face, his whole frame, expressed weariness, perplexity, indecision, downright helplessness.

"What a child you are!" said Louise affectionately. "But all that's nonsense! Absurd!" Her mood suddenly changed to one of anger and impatience, but not directed against her husband. "I tell you I'd disown Max and Alex if they dared insinuate anything against my darling Augie." Impulsively she seized her husband's hand and kissed it. "Why, Augie, you've been the dearest father to them! They owe you everything! They couldn't betray you! Why, they admire you, Augie! And love you! You know they do!"

"I trust so, my dear," said the Professor, caressing his wife's hand. "I trust so."

"And besides," she made haste to say, "you've always taught that the most beautiful thing in the world was Truth. And you taught that if men only let themselves be guided by truth our world would be a lovelier place to live in!"

"You see," he responded apologetically, as if his honesty were in question, "I deliberately hadn't told Max and Alex the whole truth about myself. I wanted to leave them free for the greater truth, that truth which is above race and creed, above all petty human considerations which blind men to it. And now I see I've made a terrible mistake. Perhaps an irretrievable one. Men—I see it only now—can attain to that greater truth only by rising by their own exertions from the mire in which they are held by petty truths."

While the Professor was expressing these lofty sentiments in lofty language he appeared to forget the immediate issues at stake. He was again struggling within circles. But in the ensuing silence, as he held his wife's hand, there came upon him with a sharp awareness the drip-drip of the tap, and with this awareness he became a tormented human being again, hopelessly floundering in the muddle of the problem in hand.

"I can see now," he exclaimed with sudden passion, born of disillusion, "it's all been false, false! There's no short cut to truth. And we must suffer, suffer!" He laughed bitterly. "And now, my dear heart, what am I to do? What am I to do?"

"Tell them!" Louise's voice was firm. "Tell them!" she repeated. More softly she added: "Far better you told them. But, if you like—if it'll make it easier for you—I will."

"No! No!" he protested. "If anyone's to do it, it is I. I must bear the brunt of my folly. When do you expect Max and Alex from school?" he asked, drawing a watch from his pocket and glancing at it while waiting for an answer.

"Oh, darling! Do you hear them? They're coming!" Running footfalls were audible from the stairs. "Tell them! Tell them!" she whispered hastily, pressing his hand. "Never fear! It will be quite all right, my dear!"

There was an importunate knock on the door. She went to open it. The Professor stood up.

Two irrepressible sturdy youngsters, of sixteen and fifteen, rushed in with shouts.

"Papa! Mama! Look!" they cried in unison, holding up two trophies, bowler hats badly dented and showing dark stains, as of blood.

Already the truth was dawning on the minds of the parents, who were staring aghast at Max and Alex.

"We got them from the heads of a couple of Jews, such funny Jews!" Max exclaimed. "We took a shot or two at them first with stones! I got my man the first time. Alex had to take two!" he added triumphantly.

"The Jews are the enemies of the German people, they told us," broke in Alex. "They made us lose the war! Everybody's killing them . . ."

Professor Michelson was not listening. He stood like a rooted monolith, in stunned silence, hearkening to the unceasing drip—drip—drip of the tap . . . which now, with the audibility of thunder, seemed to come from some remote past and travelling into a boundless eternity. Then, with an abyss gaping under his feet, there came to him as in a kind of forked lightning a flash of memory bearing on its wings an old forgotten tale told by his forefathers: he saw before him the vast cup filling with his people's tears, and he knew that not until it over-ran would the Lord of his Fathers deliver the people from its sorrow and shame.



He Took His Choice

JUDGE LEVY: "The Court finds you guilty of peddling fruit without securing the necessary license. What shall I give you: five days or five dollars? Take your choice."

Defendant: "Your honor, give me the five dollars; I can use them better."

Not to Be Outdone

JAKE GOLDFARB was a tiny boy of twelve when he entered high school. His small stature called forth many taunts from the older pupils. One morning he passed a group of the older girls in the schoolyard, and one of them called out tauntingly:

"Little boy, what are you doing here?"

"Oh, just taking a postgraduate course," he answered.

She Knew What She Wanted

VISITOR: "Won't it be nice when your little sister learns to talk in a few months?"

Little Bernard: "Aw, why should she take the trouble to talk? She gets everything she wants already just by crying."

Slightly Different

ABE volunteered for service in the army and, although he knew nothing about horses, was assigned to the cavalry. He had a terrible time with his horse, and was constantly being tossed off to the ground. One day the commanding

WINNERS of books this month, for having submitted acceptable jokes, are: *Ruth Aronson, Kansas City, Mo.; Anna Lee Droher, St. Joseph, Mo.; Mrs. Marcus Pitluck, St. Joseph, Mo.; Moses N. Janton, Los Angeles, Cal.; and H. S. Cohen, Santa Monica, Cal.*

officer walked onto the field just as ABE was going down for the sixth time.

"What's the matter?" asked the C. O. sarcastically. "Did you get orders from headquarters to dismount?"

"No, sir," answered ABE ruefully. "From hindquarters."

You Can't Fool Uncle

IRVIN was a newspaperman with literary pretensions, and felt the necessity of giving even the most casual expression an artistic turn. When his first child was born he rushed off the following telegram to his brother Al:

"A handsome boy has come to my house and claims to be your nephew. Are doing our best to make him welcome."

An hour later Al's reply came: "I have no nephew. The fellow is an imposter."

He Saw Through Them

SALLY: "Do you think the eyes are an index to the mind?"

Sammy: "Not at all; I know any number of girls with bright eyes."

Another Language

FIRST telephone operator: "Minnie went to the track yesterday to bet on the horses."

Second ditto: "How did she make out?"

First ditto: "She got the plugs mixed, as usual."

He Was Sure of It

AARON: "When was the first frost last year?"

Ike: "September eighth."

Aaron: "Are you sure?"

Ike: "Positive. That was the date of my wife's big reception."

Proof Positive

FANNY: "Are all good-looking men conceited?"

Sammy: "No. Now take for instance myself—"

They'll Do

MRS. EPSTEIN was an overly-conscious person. Therefore when she engaged a new maid, she asked as many questions as are asked in a Civil Service examination.

"Have you," she asked sternly, "any religious views?"

"No, ma'am, I haven't," answered the girl, "but I've got some dandy snapshots of Niagara Falls and the Great Lakes."

Among Our Contributors

PHILIP SLOMOVITZ is editor of the *Detroit Jewish Chronicle*.

ELIAS LEVI is a student of Yeshiva College, New York. His home is in Rangoon, India.

S. SCHWEISHEIMER up to two years ago, was one of the best-known popular writers on medicine in Germany. He was an editor of the *Munchner Neueste Nachrichten*, and still lives in Munich.

S. WEINBERG, who lives in Paris, was formerly connected with the Central Union of German Citizens of the Jewish Faith in Germany.

BERNARD POSTAL is managing editor, Seven Arts Feature Syndicate, New York.

JOHN COUNROS is a critic and novelist who lives in Long Island City.

NATHAN ALESKOVSKY is a newspaperman in Evanston, Ill.

ISAAC GOLDBERG, the author and critic, lives in Brookline, Mass.

TRUEDE WEISS ROSMARIN is director of the School for the Jewish Woman, New York.

MAURICE B. PEKARSKY is Director of the B'nai B'rith Hillel Foundation at Cornell University.

EDWARD E. GRUSD is assistant editor of the B'NAI B'RITH MAGAZINE.

JEWISH CALENDAR

1935

*Adar Shenl.....	Weds., Mar. 6
Fast of Esther.....	Mon., Mar. 18
Purim.....	Tues., Mar. 19
Rosh Chodesh Nisan.....	Thurs., Apr. 4
1st Day of Passover.....	Thurs., Apr. 18
*Rosh Chodesh Iyar.....	Sat., May 4
Lag B'Omer.....	Tues., May 21
Rosh Chodesh Sivan.....	Sun., June 2
Shavuoth.....	Fri., June 7
	Sat., June 8
*Rosh Chodesh Tammuz.....	Tues., July 2
Fast of Tammuz.....	Thurs., July 17
Rosh Chodesh Ab.....	Weds., July 31
Tisha B'Ab.....	Thurs., Aug. 8
*Rosh Chodesh Elul.....	Fri., Aug. 30
*Rosh Chodesh also observed previous day.	